

UNDERSTANDING THE TRANSFORMATIVE POWER OF GOD
THROUGH THE TEACHING OF THE WORD OF GOD

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ABSTRACT

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The context of this project is Glory House of Prayer, Albany, New York. The objective of this research is to teach believers the transformative power of God through the teaching of the Word of God. The researcher will use the qualitative research method. The focus group will be exposed to the Word of God through teaching and ministering. Information will be gathered from interviews and personal observation to determine the result of the research. The anticipated conclusion is that the preaching and teaching of the “Word of God” will reveal the power of God to transform the lives of believers.

ABBREVIATIONS

NIV (New International Version)

AMP (Amplified Bible)

NKJV (New King James Version)

GHOP (Glory House of Prayer)

KCM (Kenneth Copeland Ministries)

UTS (United Theological Seminary)

ACKNOWLEDGMENTS

First and foremost I must thank God for this wonderful opportunity to be able to start and complete this project. I did not do this alone; therefore, I have to give credit and thanks to those that were instrumental in making the completion of this project possible. I thank Glory House of Prayer, the board and the members for the support and participation on the project.

I acknowledge my mentors; Dr. Harold Hudson, Dr. Steven Swisher and Dr. Leroy Cothran and my faculty adviser, Dr. David Whitford and I thank them for the help, assistance and patience in working with me.

I acknowledge my peers, Tracy Douthard, Kathleen Wilson, Carlos McCloud, Patricia Williams, Iris Perkins, Prince Igboamazu, Joan Hayward, and Deborah Rowson. I especially acknowledge and appreciate Melvin Barney, my brother and context associate.

Finally, I thank my family for the patience, support and the love given to me all the time, especially during this program. My wife, best friend, context associate and co-pastor deserves a special mention. Your words of wisdom and advice were most helpful especially in critical times. I thank you for your love and understanding during the whole program.

DEDICATION

I dedicate this project to the blessed memory of my parents, Oluifemi & Oluronke Orederu, for the godly foundation they built in me. I further dedicate this project to my lovely and precious wife, Enitan Precious Orederu and to our children, Dapo, Dayo, Dare, and Dara for the various roles that they played in this project - guys you are awesome.

INTRODUCTION

Glory House of Prayer, in Albany, New York, is a God given vision of a church where prayer will constantly go up to God and where the glory of God will be evident to all people. The vision is for a church for all nations where the power of God is transformative in the lives of believers.

The vision for Glory House of Prayer was given to me during the twenty one hours of “shut in” prayer and fasting session which followed the twenty one days of prayer and fasting at Christian Pentecostal Church, Staten Island, New York. I was a member of Christian Pentecostal Church for seventeen years where I served in various leadership positions, including being a member of the Board of Deacons, and Prayer Minister for many years.

In my Christian walk I have always asked the question – where is the manifestation of the power of God in the lives of believers? Or better still – can a believer walk in the transformative power of God?

Once I became born again, being an attorney, I was involved in several cases that involved born again Christians. In these cases, I saw the struggles of a lot of believers and they were the same struggles that unbelievers were going through. There was a challenge in my spirit to find that difference between the believers and the unbelievers with reference to the manifestation of the transformative power of God.

The vision of Glory House of Prayer is to empower believers to fulfill destiny by knowing God intimately, thereby transforming lives and positively influencing society. This project was designed to teach and impact believers with the transformative power of God through the ministering of the word of God.

The purpose of this project is to provide a teaching model which other churches can utilize in their congregations to teach the transformative power of God, thereby giving their members the necessary biblical based tools to bring about change for the better in their lives as believers.

My hypothesis is that by teaching the congregation of Glory House of Prayer the principles of the transformative power of God through the ministering of the word of God, the congregation will learn, understand and apply the principles in their lives and Glory House of Prayer will be a viable, healthy and growing church.

In the first chapter, I will give an overview of my spiritual journey and my context in ministry. I will describe the events in my life that have given rise to the question of whether the power of God is transformative and if the answer is yes, as most people will agree, whether believers can manifest this transformative power of God. I will review my life experiences that have led to a curiosity about the transformative power of God in the lives of the believers. Furthermore, I will make a contextual analysis of Glory House of Prayer.

In the second chapter of the project, I will review the literature and concepts that are relevant to the transformative power of God in the lives of believers. From the

literature, I am able to demonstrate the transformative power of God thereby bringing the participants to a greater and better understanding of the transformative power of God.

In the third chapter, the theoretical foundation for the project will be established. The biblical, theological, and historical foundations for the project will be examined and discussed. The biblical foundation will demonstrate the biblical interpretation of the project, while the historical foundation will give the historical connection of the project, and the theological foundation provides the theological perspective of the project.

In the fourth chapter, I will describe the methodology that was used in the design of the project. There was a forty day program entitled “40 days of Total Life Transformation” which was designed to familiarize the members of Glory House of Prayer with the transformative power of God through the teaching of the word of God. The project used the qualitative research method which involved the use of participants in a focus group.

In the fifth chapter is the summary of the field experience, that is, the actual implementation of the project. In this chapter, I will describe the actual implementation of the project, collection of the data and the analysis of the data.

The final chapter is the reflection, summary and conclusion of the project. I will recount my personal experience in the project and the necessity to teach and expect the transformative power of God in all congregations. I will reflect on the whole experience of the project and I will give an insight into my conclusion. I will make suggestions for further research on the topic of the transformative power of God in the lives of believers.

CHAPTER ONE

MINISTRY FOCUS

I was born in Nigeria to Olufemi and Oluronke Orederu as the first of the five surviving children. My father, Olufemi, was an only surviving child. My mother, Oluronke, was the first of five children. In my father's family, my father had a sister who survived until adulthood and was even married. While I was growing up, my father did not mention his sister until one day while my parents were out, a relative came to the house and my siblings and I offered the relative a family picture album. The relative was looking through the album and reminiscing about the old times while they were young. She was telling us stories of the youth of our parents until she got to the picture of my father's sister at her wedding. She immediately stopped and her countenance changed from happy, jovial and ready to tell us stories about these relatives; to a sober, sad and sorrowful expression. She started to sob uncontrollably and we just could not understand why she was crying. On the picture was written "R.I.P." which we understood to mean "rest in peace" meaning that the person was dead. Since we did not know who the person was, it did not mean much to us.

The relative must have been wondering why we were not joining in her emotions and she realized that we did not know the person in the picture. She happened to be my father's only sister that survived to adulthood. The relative explained to us that she had been a wonderful person, always willing to help and very obedient as a child. She was also very religious. She was a member of the Apostolic Faith. The Apostolic Faith in

Nigeria is very orthodox in their beliefs and practices. They believe in divine healing without the use of any kind of medication. They do not believe in going to the hospital or clinics. When their women were pregnant and about to deliver, the babies were delivered in the church premises with the older women acting as the midwives. My aunt had become pregnant and when it came to the time of the delivery, as expected, she went to the church to deliver the baby. Unfortunately, there was a complication after the birth of the child. She was bleeding profusely and the women in the church could not stop the bleeding. She passed away. She died in the church.

We immediately asked about the baby. The relative explained that the child survived but eventually died in infancy. This was the first time that I and my siblings had heard this account. It was the first time that we knew that we had an aunt who survived to adulthood. I do not know what effect this had on the faith of my father or whether it had any effect at all on his faith. But it started the questions in my mind.

When my parents returned home, the relative was still there and we informed them about the picture and how the relative told us about our deceased aunt. My father then opened up and used the opportunity to tell us about his sister for the very first time. He further explained that his mother had given birth nine times and only two of the babies survived to adulthood, and then the only surviving sister died while giving birth. I do not recall asking any questions about my father's brother in law. Even though I was only about ten years old at that time, this experience had a lasting impression on my mind.

My paternal grandparents were extremely loving people. They were very good people who attended church very regularly and were very prayerful. How would a good God allow such good people to go through so much?

I longed for uncles and aunties on his paternal side of the family but I had none. However, on the maternal side of the family, I have and still have, to the glory of God, three aunties and one uncle. The relationship that I enjoyed with my paternal grandparents was quite different from the relationship that I had with my maternal grandparents. My maternal grandmother was a very loving and very caring person. She took excellent care of my siblings and I any time we were visiting with her. My maternal grandfather on the other hand was always aloof and had little or no interaction with me.

It was quite uncommon at that time in Nigeria for a family to choose to have just one child. Because of this situation, my siblings and I enjoyed a very loving relationship with our paternal grandparents. I spent a lot of time of my younger years with both grandparents, especially with my paternal grandparents. My paternal grandparents would take me everywhere with them. Frequently, I would go to the farm with my paternal grandfather. Before setting out to go to the farm, my paternal grandparents would go to church in the morning for early morning prayers, which started at 5:00 am. As a child, I attended these early morning prayers with him. My grandparents were members of the Anglican Church, Ikenne. Incidentally, this is the church where my parents were raised and where they got married. My maternal grandparents attended the same church until

my maternal grandmother joined the Church of the Lord (Aladura).¹ This is a church that mixed Anglican tradition and African rituals. The Aladura movement in Nigeria was also influenced by literature from the small U.S. divine-healing Faith Tabernacle Church of Philadelphia.² The Church of the Lord (Aladura) believes in divine healing, miracles, and prayers of protection. (My maternal grandmother had begun attending this church because she was having difficulty conceiving a child after marriage. When she began going to this church, she became pregnant with my mother). My mother was attending the both the Church of the Lord (Aladura) and the Anglican Church at the same time. However, when she relocated to Lagos, the then capital of Lagos, she started to attend a branch of the Church of the Lord (Aladura). After she got married to my father, she continued to attend the Church of the Lord (Aladura), even when my father was not attending the church.

When it was time for me to attend elementary school, even though my parents were residing in the then capital city, Lagos, they enrolled me in an upscale and expensive boarding elementary school in the town of my grandparents. I was six years old when I started class one, which is the equivalent of the first grade, in a boarding school. There were excellent free public schools in Lagos at that time, but my parents chose to pay for this expensive and upscale school, Mayflower Junior School. I did not realize this at that time, the school did not offer any kind of religious education. As a

¹ “Aladura” means a praying person or a praying people.

² Religionfacts.com, <http://www.religionfacts.com/a-z-religion-index/aladura.htm> (accessed October 15, 2010).

matter of fact, the owner of the school was an avowed atheist, Tai Solarin.³ There was no religious education at the school; therefore, religious upbringing was left to the parents and the grandparents. However, I was spending more time in school than at home, which meant I was getting little or no religious education.

My mother continued to attend church at the Church of the Lord, (Aladura). While she went to church, my father remained at home. He was a very good man, very loving to his family and extremely protective of his children. I attended church with my mother only during school vacations and when I could not wiggle my way out of not going.

Although I attended morning prayers and other services with my grandparents at the Anglican Church, Ikenne, my first real introduction to the church was through the Church of the Lord (Aladura). The Church of the Lord (Aladura) was more of a social meeting place for me. I had this circle of friends in the church and we pretty much just hung out. In the services at the Church of the Lord (Aladura), there were no invitations for the congregants to receive and accept Christ as Lord and Savior. Even if such an invitation was made, it is very doubtful if I would have accepted such invitation. The people in the church were no different from the people outside of the church. I saw as much sin in the church as outside of the church. There were scandals upon scandals, and yet we continued to attend the same church. Although none of the scandals involved my family, I always wondered why we were attending a church with so much drama.

³ Infidel.org, http://www.infidels.org/library/modern/richard_carrier/Tai_Solarin.html (accessed October 15, 2010).

Therefore, church to me at that time was just a social gathering place and after the services everyone would go about still doing their own thing. I did not see the transformative power of God in that congregation and I assumed that every church was just like that. These issues raised more questions in my mind.

I attended Mayflower Junior School, Ikenne, Nigeria, for elementary school and Loyola College, Ibadan, Nigeria, for my high school education. In Mayflower Junior School, there was no religious education at all. However, at Loyola College, being a Catholic school, it was mandatory for the students to attend all church services. It was a sharp contrast to the elementary school where there was no religious education whatsoever. At Loyola College, students were taught to say prayers over every meal and we prayed before and after each and every class.

Now church had taken a different role in my life. Church became a place that it was mandatory for me to attend. There was no explanation, but it was simply mandatory. I was able to deal with that because I believed that church was just a place for social gathering and nothing more. Although I was in the environment of a Catholic high school, I was not a practicing Christian. I knew the accounts in the bible because religious education was compulsory. I learned about the Old and New Testaments, but nothing was taught about the power of God transforming the lives of individuals.

Upon completing high school, I was offered admission into the then University of Ife, Ile Ife, Nigeria (now Obafemi Awolowo University). At University of Ife, I studied law and obtained a bachelor's degree in law. During my time in college, my sister was admitted into the same college. She became "born again" through the ministry of the

Scripture Union on the college campus. She began witnessing to me and inviting me to the various Christian activities. At that time, my sister and I were total opposites when it came to the matters of religion. While she claimed that she had found a relationship with Jesus as her Lord and Savior, I was in the world doing my own thing. For God to call someone like me into His ministry is just the GRACE of our God. Who would have thought that God would call and use someone like me?

My favorite argument on why there was no need for anyone to accept Christ as Lord and Savior is the account in the book of Revelation where one hundred and forty four thousand were sealed and the one hundred and forty four thousand were of the twelve tribes of Israel.⁴ So my argument then was that those were the only ones that would be going to heaven and no one else. Little did I know that after those scriptures came another scripture in the same chapter of the Book of Revelation, which described a “great multitude.”

“After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: “Salvation belongs to our God, who sits on the throne, and to the Lamb.”⁵

Glory be to God that there is the “great multitude” that I can number myself amongst them!

⁴ Rev. 7:4. (All bible references are from the New International Version except as otherwise indicated).

⁵ Rev. 7:9.

My sister continued to invite me to various Christian activities on campus, and I would attend some but without making a commitment to accepting Jesus Christ as my Lord and Savior. One of the issues for me at that time was that there was no real meaning to Christianity as far as I was concerned. In the meantime, anytime that I was home with my parents, I would be compelled to attend church. My father always claimed that his church was the Anglican Church at Ikenne. Because he resided in Lagos, therefore he was unable to attend the Ikenne church on a regular basis. Anytime he visited Ikenne, however, he would attend church services. Since I was then a teenager and a college student with my father not attending church on a regular basis, I started arguing with my mother on why I should not be compelled to attend church services. It was kind of difficult for my father to compel me to attend since he was not attending church services regularly himself. One day my father said that the youngest of my siblings asked him if he was a Muslim. That made him to decide that he would start attending the church services with my mother since he could not attend services at his “own church.” That was how both of my parents started attending the Church of the Lord (Aladura) on a regular basis. This meant that I was now compelled to attend services on a regular basis whenever I was home on vacation.

Although I attended services when I was home from college, and I would attend Christian activities that I was invited to, I still did not make a commitment to have Jesus Christ as my Lord and Savior. To me, church and Christian activities were just social gatherings. Thank God that our God is a very patient God. For me, I thank not only the patience of God but also the long suffering of God. I continued to attend these Christian activities without making a commitment for Christ.

I graduated from the Nigerian Law School and was admitted to practice law in the Federal Republic of Nigeria in 1981. During Law School, although the school was in Lagos where my parents lived, I did not live at home, which allowed me the freedom to do whatever I wanted. When preparing for the final exam of Law School, I studied in a group with other students. I was helping other students with their studies. We took the final exam in Law School, and the results were published and my name was not published as one of the people who had passed the exam. It was hard for me to understand how I could have failed the exam while the students that I had helped in their preparation for the exam passed. I was upset, down, and discouraged. One of my friends suggested that I should call the school to find out what had happened.

Reluctantly, I called the school and I was informed that there was a problem with my result and I needed to appear in Lagos, immediately. It was one of the longest plane rides that I ever took. The trip was meant to be approximately one hour but it felt like it took an eternity to get back to Lagos, from Calabar where I was visiting with my friend. I was very, very discouraged. I believed that I gave it all that I had and yet did not pass the exam – that was what I thought at that time. Immediately when I arrived in Lagos, I went directly to the school, where I was informed that the problem was I had written the wrong identifying number on my answer sheets. I wrote the wrong number consistently throughout the whole examination. The school knew it was me because the number I used was not supposed to be taking the exams, and even though I was marked present for the exams, there were no papers corresponding to my number. I found out that the incorrect number that I had written passed the exam, but there was still a problem. The Council of Legal Education, which is the supervisory body responsible for the

accreditation, control, and management of legal education in Nigeria, would have to approve my admission to the bar. The Council was scheduled to meet the day before the date of the admission. That means that I would not find out whether the Council accepted my explanation until the day before the admission to the Bar.

With a little bit of relief, I went home and informed my parents about the situation with the exam and the results. My father informed his cousin who happened to be a member of the Council by virtue of his position as the Secretary of the Nigerian Bar Association. Although I would not normally join my parents in prayer prior to this incident, due to the ongoing problem, I was willing to pray even if it was in the middle of the night. My parents had night prayer vigils and I was not complaining when I joined them in the night prayer vigils. I was a willing participant.

In Nigeria, upon the completion of college and/or professional education, there is a requirement to provide service to the nation in a program called the Nigerian Youth Service Corps. I was posted to Port Harcourt, which is located in the south-eastern part of Nigeria. The program was for one year. During the Youth Service, from a spiritual perspective, it was pretty much the same for me. Once I was approved to be admitted to the Bar and I was admitted, I went back to my station in Port Harcourt and my outlook toward religion returned to what it had been before the Law School incident with the mix-up of the results.

After the year of the National Youth Service Corps, I moved back to Lagos, and joined the law firm of Adenugba Adesina & Associates. I was an associate in that firm for approximately six years. When I moved back to Lagos, I lived at home with my

parents and at this time I simply refused to attend church and I continued to do my own thing. Living at home created a lot of conflict between my parents and me because they were not allowing me to do my own thing. Therefore, I moved out to an apartment where I was able to do my own thing without any restraint. I was very busy at work, but still found time for all the other social activities.

While working at the law firm, I was offered admission to attend the University of Lagos for a Master of Laws degree. I became super busy because of the combination of full time school and full time work. In 1988, I obtained the Master of Laws degree.

In June 1984, I met the love of my life, Enitan “Precious,” while on a trip passing through Ijebu Ode, Nigeria, a town not too far from Ikenne where I attended elementary school and where my grandparents lived. The meeting was obviously God ordained. I had a case in a town outside of Lagos and a friend of mine came with me because he needed a ride to another nearby town. While driving through Ijebu Ode, I and my “Precious” met. It appeared to be a chance meeting, but knowing what I know now, it was ordained by God. We did not begin dating until December of the same year, because immediately after the initial meeting, we lost contact because we were living in different cities. However, the providence of God made it possible for us to reconnect. It was an immediate connection for both of us. Very soon we were inseparable even though we lived in different towns. Either Enitan was in Lagos or I was in Ijebu Ode. My interest in other girls and parties started to decrease. Our love blossomed into a holy matrimony in 1987, and our first son, was born in the same year. Shortly after the birth of our son, my family immigrated to the United States.

The beginning of the journey to the United States was not exactly easy. Although I had practiced law for about six years in Nigeria and had obtained a Master of Laws degree, I had to drive a livery cab in the streets of Bronx, New York, for a living. I took the New York State bar exam in February 1989. On May 1, 1989, I received the result of the bar exam. I passed the New York State bar exam at the first attempt. I was admitted to practice law in the State of New York in October 1989. I worked briefly as a caseworker at a private child welfare agency before I obtained the result of the New York State bar exam. When I passed the New York State bar, I obtained employment with the City of New York as an attorney prosecuting child abuse and neglect cases on behalf of the City of New York. I was in that employment for approximately three years.

While in the position of an attorney with the City of New York, crises struck the Orederu family. On the very day that my second child was born, I received the news that my younger brother, twenty five years old, had passed away. This served as a rude wake up call for me. There was the joy of the birth of the child and there was the sadness of the loss of a younger brother. There was also another personal family crisis that was going on at the same time. It was a very trying time for Enitan and me. The once loving marriage was being severely threatened. Enitan became very sick after the birth of the baby. It seemed like when it rained, it poured. There was a severe emptiness of heart, a feeling of loneliness even in the midst of many people, and nowhere to turn to. I had lost my brother, my marriage was threatened, my wife was very sick and I had an infant baby to take care of.

As all these trials were going on, my sister and my parents introduced me to a pastor of Foursquare Gospel Church, which was located in the Bronx. He began to minister to my family at this very difficult time. He eventually led my wife and me to the Lord. We accepted Jesus Christ as our Lord and Savior on the same day – March 25, 1992.

Shortly after meeting the pastor, as a family, we attended the Foursquare Gospel Church in the Bronx for about a year. My wife and I decided to move from the Bronx into a more quiet part of New York City. The Lord led us to Staten Island, New York. Even after the move to Staten Island, we would travel over an hour each way to attend church in the Bronx every Sunday and sometimes during the week for mid-week services.

The Pastor of Bronx Foursquare Gospel Church decided to have a discipleship program for my wife and me in our home on Staten Island. The program was designed to run for eight weeks and it was scheduled for every Wednesday. At the end of the eight weeks, on March 25, 1992, I and my wife, Enitan, made a formal commitment to accept Jesus into our hearts and this time it was for real. The Pastor announced to the us that he would no longer be coming to our home for the discipleship program since it was completed. After the eight weeks of disciple training, however, we were used to the idea of having the meeting in our home every Wednesday.

The Wednesday that followed the commitment of my wife and I to accept Jesus as our Lord and Savior, was very significant, in that I was thrust into the ministry. April 1, 1992, which is the Wednesday following our commitment to accept Christ, became the date of the birth of a ministry in our home. We did not realize that it was the birth of a

ministry at the time. My parents were then visiting from Nigeria. In the evening, because we were now used to the gatherings on Wednesdays, we gathered together to pray as a family. I asked my father to share a word of exhortation with the family and he said that since this is my home, I should share the word of exhortation. I did not know where to start but was supernaturally led to the words of Jesus to His disciples in the Book of Acts, Chapter 1, verse 8, which reads:

“But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”⁶

It was a supernatural leading, in that the vision of the ministry that I now pastor is the empowerment of the believers to fulfill their destiny. I did not know nor did I realize that this scripture would be very crucial to my ministry.

Without any direct invitation from my wife and me, other people started joining the fellowship in our home. The fellowship grew and continued to grow, even though I barely knew what I was doing. God began to send people to the fellowship, and God also sent ministers to the fellowship that were very helpful to me. The house fellowship started from that date and the home of Enitan and I was opened for bible study and Christian fellowship. I was thrust into ministry with very little understanding and no experience.

I taught the bible every Wednesday to the people that just kept showing up. I had no prior teaching experience, and I was not very versed in the bible, with no formal bible

⁶ Acts 1:8.

training, but the Lord kept helping me to minister to the people. The ministry grew and different people at different times suggested that the fellowship should be converted into a church, but I repeatedly refused because I did not believe that the Lord had called me to such ministry. I was active in the practice of law and that was all I wanted to do. The bible study/house fellowship continued for many years in our home. Every Wednesday, people would gather in our living room and I would lead the bible study most of the time.

The Lord led the Orederu family to Christian Pentecostal Church (CPC) in Staten Island, New York, where we were members for seventeen years. I served in various ministry positions in the church, from driving the church van, to cleaning the church, to evangelism, being a prayer minister, handling pro bono cases for members of the church, serving as a deacon, and a member of the board of trustees. I also served as a member of the Missions Board of CPC and I was part of the missionary team to Guyana in 1997, in which the gospel was brought to very remote parts of Guyana.

The house fellowship continued for many years, until the home of the Orederus was lost to foreclosure. The bank repossessed the house and for some time between the repossession by the bank and moving into another home, my wife and I were practically homeless. My wife and I and our four children had to go and live with one of the brothers who attended the house fellowship on a regular basis. He opened his doors wide open to my family. Eventually, my family was able to purchase and move back into a newly constructed home in Staten Island, where we lived for about nine years.

During the transition period, my wife suggested that the fellowship should be continued at CPC. CPC already had other prayer meetings, but we found favor with the

pastor and he allowed us to lead a late night prayer group in the church. Some of the people from the fellowship began to attend the Friday Night Prayer. The house fellowship became the Friday Night Prayer Group. There I served as the prayer minister.

The Lord laid it upon my heart to lead the church in twenty one days of praying and fasting. With the consent of the Pastor, the church prayed and fasted every year for 21 days starting from 2007. During the last three days of the praying and fasting, the church would spend twenty one hours in a “shut in” prayer and fasting session.

The members of CPC testified of amazing results in their lives. It was during one of the twenty one hours of “shut in” praying and fasting after the twenty one days of praying and fasting in 2009 that the Lord began to speak to me about the call to the ministry in the Capital Region of New York. Prior to 2009, we wanted to relocate from New York, but to the south where the weather was warmer. My family and I made several trips to Atlanta, but there were no open doors. My wife and I attended the Southwest Believers’ Convention in Fort Worth in 2007, and attended service at the Eagle Mountain International Church, and looked into the possibility of relocating to that area of the country so as to be close to the Kenneth Copeland Ministries, but there was no open door. The instruction from God was to relocate to upstate New York, where it is colder and it snows more.

The Lord further instructed that I should seek ordination from my then pastor. On May 15, 2009, I was ordained into pastoral ministry. When the Lord told me to pioneer the planting of a church in the Capital Region of New York, I immediately reminded the Lord (who by the way knows everything) that I was not qualified. I had no formal bible

training (at that time), I had never been a pastor or even an assistant pastor, and I did not know anyone in this area except for one family. I suggested to the Lord that I would start a prayer ministry instead, ministering to different churches in prayer and intercession. The Lord said no. I further suggested that I would add financial training to the prayer ministry so that other believers would not make the same mistakes that I made. The Lord said, “No, I want you to start a church - A House of Prayer for all nations where the Glory of the Lord will be evident to all people.”⁷

The Orederu family relocated to Niskayuna, New York, in August 2009 in total obedience to the Lord, and Glory House of Prayer held its first service outside of the home of the pastor on November 15, 2009. Up until this time that we moved upstate, I had been in the private practice of law, having started my own law firm practicing in the areas of adoption law, personal injuries and family law, since June 1992. Upon receiving the call to ministry, I handed the law practice to another attorney to answer the apostolic call of God to the Capital Region of New York.

Since the start of the ministry, God has been so good to the Orederu family and to the Glory House of Prayer. God has brought many nations into GHOP. The Lord is continuing to add to the ministry. The Word of God is being preached with power, signs and wonders following. The GLORY of the Lord is being proclaimed to all the nations that the Lord has sent and will continue to send to GHOP.

It was the desire of my father that all his children should have the highest academic degrees possible and I have always wanted to obtain a doctorate degree in law

⁷ 2 Chr. 5:14 & Is. 56:7.

from the time that I completed my master's degree. However, the different events of life prevented the pursuit of that degree. Upon being born again, the dream changed to a possible doctorate degree in a ministry related field. My wife and I are partners of Kenneth Copeland Ministries. When I found out about the doctoral program on the website of the Kenneth Copeland Ministries, I decided immediately that this is what I had been looking for. And that was the right time for it.

My wife was subsequently ordained into pastoral ministry at the one year anniversary of GHOP and her name changed to "Pastor Precious" because she is precious to God, her husband, her children, and to the body of Christ in general. Pastor Precious and I are co-pastors of Glory House of Prayer, Albany, New York.

The city of Albany is the capital of the State of New York and is a part of New York's Capital District. The Capital District is a region in upstate New York, comprised of Albany County, Schenectady County, Rensselaer County, and Saratoga County. Glory House of Prayer is located in the village of Colonie, which is located in the Albany County.

The Capital Region is rapidly taking the lead as a national hotspot for high-technology economic development. It is home to premier high-tech research institutions such as GE Global Research, Wadsworth Center, Knolls Atomic Power Lab, and Rensselaer Polytechnic Institute. Two high-tech industries that are seeing tremendous success in this region are nanotechnology and fuel cells. International SEMATECH, a consortium of the twelve major computer chip manufacturers in the world, and Plug Power, a world-wide leader in fuel cell research and development, are two of the many

companies that are working to make this region a leader in the technologies of the future. Other high-tech strengths of the area include software development, power generation equipment, and creation of medical products. The Capital Region has attracted a significant number of distribution and warehousing centers. These centers utilize the region's excellent transportation systems to access their growing Northeast markets.⁸

The Capital Region includes the city of Albany, the state Capital, as well as some highly rural areas. All counties in the region have experienced population growth from 2000 - 2006, except for Columbia County, which saw a -2% decline. Only Saratoga County experienced population growth at a higher rate than the nation (7.4% vs. 6.4%) during this time (2000 U.S. Census and 2006 American Community Survey).⁹

On average, the region is 91.7% White, 4.7% Black, and 2.5% Hispanic. The counties in the region with major urban centers, Albany and Schenectady, are generally more diverse than the more rural or suburban areas. The exception to this is Greene County, which despite being the smallest county in the region, has greater diversity than the regional average (90.8% White, 5.5% Black, and 4.3% Hispanic).¹⁰

⁸ <http://www.iccralbany.org/capitalregion/capregion.htm> (accessed 1/13/11)

⁹ http://culturalblueprints.co.cc/blog/?page_id=434 (accessed 1/13/11)

¹⁰ Ibid.

The median age in all counties in the region is above the national average of 35.3 years. Columbia, Greene, Warren, and Schenectady counties have median ages that are more than three years above the national average.¹¹

The median household income in the region is close to the national average (\$41,539 vs. \$41,994), although this average hides the economic differences in the region. Saratoga County has much higher median income than the other counties in the region (\$49,460), while Greene (\$36,493) and Washington (\$37,668) have substantially lower median incomes. All counties in the region have fewer families in poverty than the country as a whole. Except for Albany County, the region has fewer households making over \$100,000 a year than the nation as a whole.¹²

Albany (33.3%), and Saratoga (30.9%) counties are the only two in the region with a higher percentage of college graduates than the country as a whole (27%). Greene (16.4%) and Washington (14.3%) have significantly fewer college graduates than rest of the region or the U.S. as a whole.¹³

The synergy of my spiritual journey and the context reflects the vision for the planting of Glory House of Prayer. The Lord impressed it upon my heart that GHOP is a church for all nations. Jesus said “Is it not written: ‘My house will be called a house of

¹¹ Ibid.

¹² Ibid.

¹³ Ibid.

prayer for all nations...”¹⁴ The congregation of Glory House of Prayer reflects this statement of Jesus. The congregation of GHOP is multi-racial and multi-cultural. There are different nations represented in the congregation and many more nations are expected. The diversity of the Capital Region is reflected in Glory House of Prayer.

The Lord has led Glory House of Prayer to partner with ministries in Guyana where GHOP provides support to a pastor, widows, orphans, and a ministry to the deaf with the hope and expectation to expanding the partnership in the future. God has blessed GHOP with partners from different nations who have been of tremendous blessing to GHOP.

¹⁴ Mark 11:17

CHAPTER TWO

STATE OF THE ART IN THIS MINISTRY PROJECT

In the research of the transformative power of God, the following literatures were very beneficial directing the research.

Charles H. Kraft:¹

In the forward to the book, Dr. Clark Pinnock asked the question: “Do we really want to get rid of these bad habits? Or do we want to keep clinging to them? Is it really in our hearts to change? Or do we really want to move forward in the direction that the Lord and His word indicate? Or would we rather remain functional deists and live in a safe world of our own making with a God who has no real power to change our lives?”²

With these questions in mind, a review of *Christianity with Power* reveals the transformative power of God in the life of the author. The book recounts how the author moved from traditional Evangelicalism in which “we simply talked about the authority and power Jesus demonstrated into an Evangelicalism in which we do the things that Jesus said we would do (Jn 14:12).”³

Kraft stated that he had been wanting to learn about spiritual power and he was seeking “a more balanced Christianity characterized both by knowledge about and the

¹ Charles H. Kraft, *Christianity with Power: Your worldview and your experience of the supernatural* (Ann Arbor, MI: Servant Books, 1989). vii

² Ibid. xi

³ Ibid. xi

practice of the things Jesus taught, including both the works and the fruits of the Spirit. Because the Third Wave seeks a balanced approach, it has even attracted quite a number of us who are academics.”⁴

In his conclusion, he blessed the reader in the name of Jesus with the following blessing:

1. A strong desire and determination to discover and practice all that Christianity was meant to be;
2. The ability to make whatever paradigm and practice shifts are necessary to move into a ministry in spiritual power;
3. A strong sense of daring to take whatever risks may be necessary and to launch forth into this unfamiliar territory;
4. Great authority and power in ministry;
5. Patience with yourself and with God as you experiment and learn;
6. Great renewal and growth in your relationship with and commitment to our wonderful Lord and Savior Jesus Christ; and an ever increasing manifestation of the fruits of the Spirit in your life, especially love.

Eddie L. Hyatt:⁵

200 Years of Charismatic Christianity presents a 21st century look at church history from a Pentecostal/Charismatic perspective. It is a historical survey of Christian history from the early church, the Apostolic Church, to the 20th Century Developments.

⁴ Ibid. xii

⁵ Eddie L. Hyatt, *2000 Years of Charismatic Christianity* (Lake Mary, FL: Charisma House, 2002).

Hyatt's work presents evidence that miraculous signs, wonders and miracles did not cease with the early church, the Apostolic Church. And he is of the opinion that:

“Charismatic Christianity is not solely a twentieth-century phenomenon. It has been around since Jesus walked the earth two thousand years ago. In the twentieth century, however, and continuing into the twenty-first century, there has been a veritable explosion of Charismatic Christianity. Beginning with the Pentecostal movement in 1901, and revitalized by the Charismatic movement beginning in 1960 and the Third Wave beginning around 1980, this explosion of charismatic Christianity has gained momentum and permeated every facet of church life. Not since the first century has there been such a widespread emphasis of the Holy Spirit and His gifts”⁶

Hyatt defined word *charismatic* as being a word derived from the Greek word *charisma*, which is the New Testament word for spiritual gifts. Paul used *charisma* or *charismata* (plural) when he discussed the gifts of the Holy Spirit, such as speaking in tongues, gifts of healings, miracles and prophecy. He stated further that:

“For this reason, any group, church or movement that espouses this dynamic dimension of the Holy Spirit and His gifts may be called *charismatic*. Even though they be known historically as Quakers, Methodists or Pentecostal, their penchant for the dynamism of the Holy Spirit and His gifts qualifies them to be designated charismatic. For the same reason, the first-century church may also be called a charismatic church.”⁷

The book brings together a number of elements recovered through scholarly and historical research, and it chronicles some of the courageous people and movements from the Day of Pentecost to the twenty-first century. The data in the book confirms that modern Pentecostals/Charismatics do have an exciting and legitimate history. Their link

⁶ Ibid. 1

⁷ Ibid. 2

to the past is one of like biblical faith that continues to demonstrate the spiritual power of the first century apostolic church.⁸

He concluded that the twentieth-century Pentecostal/Charismatic movement as mainstream Christianity is confirmed, not only by the New Testament, but also by two thousand years of charismatic Christianity.⁹

Alister E. McGrath:¹⁰

McGrath describes the book as:

“Descriptive and not prescriptive. It does not seek to tell its readers what to believe, but rather aims to explain to them what has been believed, in order to equip them to make up their minds for themselves. It does this by describing options available to them, and their historical origins, and enabling them to understand their strengths and weakness through a process of analysis and reflection.”¹¹

McGrath wrote about many theological doctrines. Concerning the doctrine of the Person of Christ (“Christology”), he described it as “an area that sets to locate Jesus Christ on a conceptual map, attempting to place Him along the coordinates of time and eternity, humanity and divinity, particularity and universality and answer the question of how an event which took place at a specific time and place can be relevant for all people and all times.”¹²

⁸ Ibid. 4-5

⁹ Ibid. 193

¹⁰ Alister E. McGrath, *Christian Theology: An Introduction*- 5th ed. (West Sussex, UK: Wiley-Blackwell, 2011).

¹¹ Ibid. xxiii

¹² Ibid. 265

Although there is no denying the historical fact of His existence; however, there are several issues that are raised in the study of the doctrine of the person of Christ. One of these issues is the divinity of Christ. Early viewpoints of Ebionism and Docetism that regarded Jesus as an ordinary man or as totally divine were rejected as heretical. Finally the church decided that Jesus Christ of Nazareth is of the two natures – “truly divine and truly human.”¹³

Also on the doctrine of Trinity, he stated that the word “Trinity” was not used in the Old and New Testaments, but there was early usage of the word in the church. In the Old and New Testaments, there are identifiable references to the doctrine of Trinity. In the Old Testament we see God using plural pronouns to refer to Himself.¹⁴ In the New Testament, there was a specific reference to the presence of the Trinity at the baptism of Christ when the Spirit descended on Him and the voice of God, the Father, was heard.¹⁵

The Doctrine of Trinity is closely associated with the divinity of Jesus. “The development of the doctrine of Trinity is best seen as organically related to the evolution of Christology.” There appears to be a patristic consensus that Jesus is “of the same substance as God.” John Illingworth noted that the belief in the doctrine of incarnation emphasized the notion of the divine personality of Jesus, and the root of the doctrine of Trinity is a reflection on the identity of Jesus Christ.¹⁶

¹³ Ibid. 266

¹⁴ Gen. 1:26

¹⁵ Matt. 3:16

McGrath stated that the doctrine of Trinity can also be seen as an attempt to describe faithfully a God who, while remaining transcendent, also became incarnate in Christ – and more than that, now indwells believers in the Holy Spirit.¹⁷

Jason E. Vickers:¹⁸

In the attempt to locate the mission of the church, in *Minding the Good Ground*, reference is made to the two extremes of the “criterion of simplicity” and “criterion of comprehensiveness.”¹⁹ If the church is seen as a charismatic community brought into being and sustained by the Holy Spirit, then we have to let the Holy Spirit determine the mission of the church. The local church is a part of the body of Christ, and just as the hand and leg has different specific functions, so the local churches should have different (overriding) specific missions with the common goal of pleasing God. In that way, every mission of God for the church will be accomplished by the assignment of different and specific missions to the different parts of the body. Maybe I should call this the “criterion of specificity.” In his concluding remarks about the nature of the church, Vickers warned that “we need to remember that we are a charismatic community brought into being and sustained everyday by the presence and the power of the Holy Spirit.”²⁰

¹⁶ McGrath. 266

¹⁷ McGrath. 236

¹⁸ Jason E. Vickers, *Minding the Good Ground: A Theology of Church Renewal* (Waco, TX: Baylor University Press, 2011).

¹⁹ Ibid. 48 & 49

²⁰ Ibid. 49

The anxieties of the modern-day church, including declining memberships, pastoral scandals, fear of secularism and the new atheism should be a basis for the church to look inward for the purpose of church renewal. Looking at the history of the church from the very beginning, the Day of Pentecost, the highlight for the disciples was the infilling of the Holy Spirit. The church was started with the infilling of the Holy Spirit, and only the Holy Spirit could have kept the church until now, in spite of the failings of humans. The failings of humans showed up right at the inception of the church, for example, Ananias and his wife lying to the Holy Spirit. The trend continues to the modern-day church with the pastoral scandals and the scandals in the pews.

Minding the Good Ground is relevant to my project in that my context is a local church empowered by the Holy Spirit to be a witness of the power of God; in the church, in the everyday lives of her members, and in the community.

CHAPTER THREE

THEORETICAL FOUNDATIONS

In a newly formed church, it is very imperative that there should be a very good understanding of the power of God to transform the lives of the believers. In the bible, there are several examples of the transformative power of God, where the power of God brought about substantial change to the lives of the people. Apostle Paul wrote in the Epistle to the Romans:

“I appeal to you therefore, brethren, *and* beg of you in view of [all] the mercies of God, to make a decisive dedication of your bodies [presenting all your members and faculties] as a living sacrifice, holy (devoted, consecrated) and well pleasing to God, which is your reasonable (rational, intelligent) service *and* spiritual worship.

Do not be conformed to this world (this age), [fashioned after and adapted to its external, superficial customs], but be transformed (changed) by the [entire] renewal of your mind [by its new ideals and its new attitude], so that you may prove [for yourselves] what is the good and acceptable and perfect will of God, *even* the thing which is good and acceptable and perfect [in His sight for you].”¹

Paul went through a dramatic experience of change through the power of God. On his way to Damascus, Paul encountered the transformative power of God which brought about a radical and total change in the life of Saul, including a change of his name to Paul. The transformative power of God that brought about a radical and total change to the life of Saul is able to bring such change to the life of believers of today.

¹ Romans 12:1-2 (AMP).

Others have had encounters with the transformative power of God and we observe notable and dramatic change in their lives. In the lives of the early disciples of Jesus, there was a notable and dramatic change in their lives upon the encounter with the Holy Spirit. This will be explored further in our biblical foundation.

BIBLICAL FOUNDATIONS

The necessity for a project to teach believers the transformative power by the word of God is underscored by the fact that most believers are not fully conscious and believing of the fact that the power of God will bring a transformation in their lives.²

The average life of the believer is very far from the empowerment that was referred to in the Book of Acts or the “prosperity” and “good success” referred to in the Book of Joshua.³ In view of this, the researcher will examine and determine whether an effective training of believers through the ministering of the word of God will bring an understanding of the transformative power of God to believers so the believers will use the knowledge to bring about transformation in their lives.⁴

The early disciples were empowered by the encounter with the transformative power of God through the Holy Spirit and Joshua was empowered when he encountered God after the death of Moses. Joshua was empowered to fulfill the call of God upon his life and upon the lives of the children of Israel.

² This statement is made based upon the experience of the researcher as an attorney dealing with the issues of believers in and out of court and also in counseling sessions as minister and pastor.

³ Jos. 1:8.

⁴ This research project is limited to the teaching and training of the believers to understand the transformative power of God, however, it is expected that the knowledge gained will be used to bring out the empowerment for transformation in the areas of their lives, as desired.

In the Old Testament, God spoke to Joshua after the death of Moses:

“Be strong and very courageous. Be careful to obey all the law my servant Moses gave you; do not turn from it to the right or to the left, that you may be successful wherever you go. Keep this Book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful. Have I not commanded you? Be strong and courageous. Do not be afraid; do not be discouraged, for the LORD your God will be with you wherever you go.”⁵

Moses was the leader of the Israelites from Egypt. Moses was opportuned to have received leadership training and although he was born to slave parents, he was not raised as a slave. In contrast, Joshua was born as a slave and was raised as a slave. In the opening chapter of the Book of Joshua, it was revealed that Moses, the leader of the Israelites, had died.⁶ Now, the proverbial mantle of Moses has fallen upon his servant, Joshua.

The first introduction of Joshua in the Bible was in the Book of Exodus. “Moses said to Joshua, ‘Choose some of our men and go out to fight the Amalekites. Tomorrow I will stand on top of the hill with the staff of God in my hands.’”⁷ Joshua obeyed the instruction of Moses and acted according to the instruction of Moses and Joshua prevailed over the Amalekites. This act of obedience on the part of Joshua will later be very significant, as obedience will be the key factor to the success of Joshua.

⁵ Jos. 1:7-9.

⁶ Joshua 1:1.

⁷ Exodus 17:9.

Prior to this time, we have little or no information about Joshua, except that according to 1 Chronicles 7:27, Joshua was the eldest son in his family. This is significant in that the final plague against the Egyptians was the death of the firstborn. The Israelites were not exempted from this judgment unless they obeyed the specific instruction of God. The firstborn of Israel were spared because of obedience to the instruction of God. “This could have brought some anxious moments to Joshua since he was the oldest in the family; and this could well have been one of the great tests of his faith in God.”⁸

In interpreting the text of Joshua 1:7-9, it is very important to understand the social and cultural condition of the Israelites, especially after their dramatic exit from Egypt. They saw one of the most wonderful manifestations of the power of God, in that, when they thought that they had nowhere to go while the chariots of Pharaoh were charging at them, the Lord miraculously opened up the Red Sea and they were able to walk in the midst of the sea on dry ground. However, the sea that opened up to them and created a deliverance for the Israelites, closed up on their enemies who had pursued them and created destruction for the enemies of the children of God.

While in the wilderness away from the threat of Egypt, there were further manifestations of the supernatural power of God on behalf of the Israelites. In all the manifestations, Moses was the leader who received direct instructions from God and relayed the instructions to the children of Israel. The success of the children of Israel was

⁸ Theodore H. Epp, *Joshua – Victorious by Faith* (Lincoln, NE: Good News Broadcasting Association, 1968). 10-11

tied to the ability of Moses to receive instruction from God and relay the instructions to the children of Israel.

In the first verse of the Book of Joshua, it was announced that Moses was dead. Now, God spoke to Joshua. A new era has commenced. Joshua will now be receiving instructions from God just as Moses received instructions. The Book of Joshua is one of the historical books of the Old Testament. It is an important book in the Bible because of its historic significance, and because of its internal teachings. It is also an important bridge between the Pentateuch (the writings of Moses) and the rest of the Scripture. It is crucial for understanding the unity of the Pentateuch and the rest of scripture, including the New Testament.⁹

The Book of Joshua begins and ends with exhortation. The sixth book of the Old Testament is named after Joshua who is the leading character of the book. Joshua means “Yahweh is salvation,” and in the Greek language the name Joshua means Jesus. Jewish tradition ascribes the authorship to Joshua himself, however, some portions must have been written by someone else, for example, where his death is recorded. Also there were other events that might have occurred after the death of Joshua which were recorded in the Book of Joshua.

The central theme of the Book of Joshua is the victory of faith. The promise of God to the children of Israel is probably the key to the entire book *“Every place upon which the sole of your foot shall tread, to you I have given it, just as I spoke unto Moses.”*¹⁰ God was faithful to the Israelites. The faithfulness of God is manifested, in

⁹ Francis Schaeffer, *Joshua and the Flow of Biblical History* – 2nd Ed. (Wheaton, IL: Crossway Books, 2004). 40

that; He bought them out of Egypt to the land of promise. A key thought in the book is *God's faithfulness* in spite of the unworthiness of two generations of Israelites.¹¹

The Book of Joshua opens with a word of the Lord for Joshua. That opening speech virtually outlines the entire book. It is time to change: "*Arise, go over Jordan*"¹² The instruction to arise and go over the Jordan was a call for the exercise of faith by Joshua. Not only will Joshua arise to cross over the Jordan, but he must take the children of Israel with him. On the first attempt to enter and conquer the Promised Land, the children of Israel refused to enter, citing the giants in the land. The giants were still there in the land and now Joshua was about to take them into the same land that their fathers refused to enter.

After the death of Moses, the Lord spoke to Joshua, which would be the first time that God spoke directly to Joshua, an encounter that will manifest the transformative power of God in the life of Joshua and the lives of the children of God. The encounter spoke of the change from the wilderness experience to the Promised Land – the land that flows with milk and honey.

Joshua is encouraged by God. (vs. 7):

"Be strong and very courageous. Be careful to obey all the law my servant Moses gave you; do not turn from it to the right or to the left, that you may be successful wherever you go."¹³

¹⁰ Joshua 1:3

¹¹ Roger Ellsward, *Opening Up Joshua* (Leominster, England: Day One Publications, 2008). Logos Bible Software (Accessed January 17, 2013).

¹² Joshua 1:2.

¹³ Joshua 1:7

God is going to continue to be faithful to the children of Israel, but only on the condition that they obey all the law that Moses received from the Lord and gave to them. Joshua was clearly instructed that the obedience to the Law of Moses was key to his success.

Joshua is encouraged by God. (vs. 8)

Keep this Book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful.¹⁴

The Lord lays out to Joshua the three keys that are required for prosperity and “good success.” These are the keys to the realization of the promise of God in the life of Joshua and the children of Israel. The first key is that the word of God (the promises of God) must not depart from the mouth of Joshua. The second key is that he must meditate in the promises of God, day and night. And the third and final key is obedience to ALL that is contained in the word of God. Then Joshua will actualize the promise of God to enter into the promise of God. Joshua has a part to play in the realization of this promise of God.

Joshua must take the time to read the word daily, and make it a part of his inner person by meditating on it. The Hebrew word translated from "meditate" means "to mutter." It was the practice of the Jews to read Scripture aloud and talk about it to themselves and to one another. This explains why God warned Joshua that the Book of the Law was not to depart out of his mouth.

Joshua is encouraged by God. (vs. 9)

¹⁴ Joshua 1:8

Have I not commanded you? Be strong and courageous. Do not be afraid; do not be discouraged, for the LORD your God will be with you wherever you go.¹⁵

In this verse God is assuring Joshua again, that Joshua will not be alone on the journey into the land of promise. However, courage is needed to walk with a God that may lead in unexpected ways.¹⁶ Joshua will have to believe in the reality of the words “I will not fail you or forsake you.”¹⁷ Once again, God was promising His faithfulness to Joshua.

Joshua was a type of Jesus, in that his name is the Hebrew equivalent of the Greek “Jesus.” Joshua led the Israelites into the possession of their promised inheritance, just as Christ leads us the possession of eternal life and the promise of “abundant life.” One of the aspects of the nature of Christ revealed in Joshua is that of fulfilled promise. At the end of his life, Joshua testified, “Not one thing has failed of all the good things which the Lord your God spoke concerning you.”¹⁸ God, in His grace and faithfulness, sustained and preserved the children of Israel by bringing them out of the wilderness into the land of promise that flows with milk and honey. The transformative power of God brought them out of the wilderness into the Promised Land. He is doing the same for us through Christ, who is The Promise.

The Book of Joshua teaches that the fulfillment of the promise of God for His blessings depend on the cooperation of the people. When the people are obedient, the

¹⁵ Joshua 1:9

¹⁶ E. John Hamlin, *Inheriting the Land: A commentary on the book of Joshua* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1983). 8.

¹⁷ Joshua 1:5

¹⁸ Joshua 23:14

blessings of victory, inheritance, abundant provision, peace, and rest, all come to the people. Faithful meditation on His Word and faithful obedience to His commands are key to the blessing and abundance of God. The blessing follows obedience. The obedience to the commandments manifests the transformative power of God in the lives of believers.

In the New Testament, Jesus spoke to the early disciples:

“But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”¹⁹

The Book of Acts does not mention the author, however, many indicators point to Luke as the author. The Book of Acts and the Gospel of Luke also appear to have been authored by the same person.²⁰ The writer of the Book of Acts was apparently a close associate of Paul, in that he made several references to “we” in his writing when describing certain events with Paul. The writer is a notable man of culture in the light of his literary style. Common tradition uniformly supports that fact the Book of Acts was written by Luke, “the beloved physician.”

Luke gives an account of the early church within the framework of geographical, political, and historical detail that only fit in the first century. The book did not mention the fall of Jerusalem in A.D. 70, nor did it mention Nero’s persecution of the Christians which began about A.D. 64, nor the death of Paul, but rather left Paul as a prisoner in Rome. Based upon these facts, it will appear logical to date the writing of the Book of Acts at about A.D. 62.²¹

¹⁹ Acts 1:8.

²⁰ Acts 1:1-2

²¹ Jack W. Hayford, Ed., *New Spirit – Filled Life Bible* (Nashville, TN: Thomas Nelson, Inc., 2002). 1485

The Acts of the Apostles begins with a reference to an earlier account written by the same writer. “In my former book, Theophilus, I wrote about all that Jesus began to do and to teach, until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen.”²² The opening verse in the Acts states the person to whom the account is written to, Theophilus, which means “loved by God.” Theophilus is an unknown recipient and he was addressed as “most excellent,” in the former account.²³ Physicians like Luke were often slaves; therefore, Theophilus may have been Luke’s former master.²⁴

In his former book, the Gospel of Luke, he wrote about all that Jesus began to do and to teach until the day he was taken to heaven, since he was powerful in word and deed before God and all the people; and in the second book, Acts, he implies he will write about what Jesus continued to do and to teach after His ascension, especially through the apostles whose sermons and authenticating ‘signs and wonders’ he will faithfully record.²⁵

What then is the correct title for the second volume of Luke’s account? Its popular name is the Book of Acts which is justified by the fourth-century Codex Sinaiticus in which it is headed *Praxeis*, ‘Acts.’ This does not tell whose acts are being portrayed nor does it distinguish from the other apocryphal books like the Acts of John, Acts of Paul, Acts of Peter, Acts of Andrew, and Acts of Thomas. The traditional title has since the

²² Acts 1:1-2

²³ Luke 1:3

²⁴ Jack W. Hayford, Ed., 1488

²⁵ John R. W. Stott, *The Message of Acts: The Spirit, the Church & the World* (Leicester, England: Inter-Varsity Press, 1990). 32

second century been ‘The Acts of the Apostles.’ Even though it was different apostles who occupied the center stage of the book at different times: Peter and John (chapter 1-8), then Peter (chapters 10-12), James (chapter 15), and Paul (chapters 9 and 13-28), the title appears to be too man-centered. Others, like John Albrecht Bengel in the eighteenth century, have proposed the title be ‘The Acts of the Holy Spirit,’ who stated that it describes not so much the Acts of the individual Apostles but rather the acts of the Holy Spirit.²⁶

John Scott, in an attempt to reconcile the different suggestions, had this to say and he offered another suggestion for the title:

“Throughout Luke’s narrative there are references to the promise, gift, outpouring, baptism, fullness, power, witness and guidance of the Holy Spirit. It would be impossible to explain the progress of the gospel apart from the work of the Holy Spirit. Nevertheless, if the title ‘the Acts of the Apostles’ over-emphasizes the human element, ‘the Acts of the Holy Spirit’ over-emphasizes the divine, since it overlooks apostles as the chief characters through whom the Holy Spirit worked. It is also inconsistent with Luke’s first verse which implies that the acts and words he reports are those of the ascended Christ working through the Holy Spirit who, as Luke knows, is ‘the Spirit of Jesus’ (Acts 16:7). The most accurate (though cumbersome) title, then, which does justice to Luke’s own statement in verses 1 and 2, would be something like ‘The Continuing Words and Deeds of Jesus by His Spirit through his Apostles’.”²⁷

The first two verses are extremely important, in that they set Christianity apart from all other religions. Jesus finished the work of atonement, but that end was also another beginning because after the resurrection and ascension, Jesus continued His work by the gift of the Holy Spirit through the unique foundation ministry of His chosen

²⁶ Ibid. 33

²⁷ Ibid. 34

apostles and subsequently through the post apostolic church of every period and place.

John Scott further states as follows:

“This, then, is the kind of Jesus Christ we believe in: He is both the historic Jesus who lived and the contemporary Jesus who lives. The Jesus of History began His ministry on earth; the Christ of glory has been active through His Spirit ever since, according to His promise to be with His people ‘always, to the very end of the age.’”²⁸

The resurrection of Jesus is a theme of enormous importance, both in the Acts and generally to the Christian faith. The resurrection is testimony that Jesus is who He claimed to be. He spoke concerning Himself that He will be crucified and on the third day He will be raised from the dead. His resurrection was of enormous importance to the apostles and the early disciples. After the crucifixion of Jesus, the apostles and the disciples were disillusioned and scattered. It was the resurrection that pulled them back together. The women went to the tomb to apply spices to the body of Jesus, but they found out that He had risen and they were instructed to go and inform Peter and the other apostles that He had risen.

For a period of forty days, He revealed Himself to His disciples. The forty days appears to be significant, in that Jewish writings often referred to forty days or years as a period of preparation during which God fully instructs people for the work ahead. Moses was away from Egypt for forty years before returning to assume the leadership of Israel. Moses was on Mt. Sinai for forty days under God’s instruction. Jesus was led to the wilderness by the Holy Spirit for forty days before the commencement of His earthly ministry.

²⁸ Ibid. 34

During these forty days of revealing Himself to the disciples, Jesus' curriculum concerned the "kingdom of God" which links Acts with the Gospel story in which Jesus announces the fulfillment of God's promise to restore the kingdom to Israel.²⁹ "Jesus' preparation of the apostles includes more than lessons in theology; He seasons His words with the close fellowship enjoyed over meals (1:4). This seems especially important as a preface to His second instruction, which He gives them in close communion rather than shouting it from a distance: "Don't leave Jerusalem." Here the apostles will forge a community of disciples of common mind and heart in support of the hard task they are given to perform."³⁰

The final instruction was to wait for the promise of the Father. Jesus said according to what Luke wrote in the concluding chapter of the former account:

"You are witnesses of these things. I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high."³¹

The instruction of Jesus to His disciples was very clear – wait in Jerusalem and expect to receive empowerment. The empowerment by the Holy Spirit will bring the transformative power of God upon the disciples to transform them into "witnesses." Jesus commissioned them as witnesses and promised the enabling power of the Holy Spirit to bring the transformation necessary to carry out the task. They were not to begin their mission until they received the promise from the father. Jesus received the "promise of the Father" before He commenced His

²⁹ Anthony B. Robinson & Robert W. Wall, *Called to Be Church: The Book of Acts for a New Day* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2006). 32

³⁰ Ibid 32

³¹ Luke 24:48-49

earthly ministry. Peter was preaching concerning Jesus and he said, “how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him.”³² The disciples portrayed Jesus in the Acts as a historic figure and a man empowered by the Holy Spirit to perform signs and wonders.³³

Acts is the apparent sequel to the life of Christ in the Gospels, and it records the spread of Christianity from Jerusalem to Rome (the outermost part of the world at that time). It is the initiation of Jesus’ Great Commission to make disciples of all nations.³⁴

Acts 1:8 is the key to the book of the Acts of the Apostles. This verse not only predicts the outpouring of the Spirit and its powerful witness, but the geographical references present a simple outline of the narrative. Acts relates the step-by-step expansion of Christianity westward from Palestine to Italy.³⁵

“But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”³⁶

In the preceding verses, the disciples asked Jesus if He will restore the kingdom to Israel. This must have been based on a mistaken belief that when He was teaching about the kingdom, He was referring to an earthly kingdom. Jesus responded, “It is not for you

³² Acts 10:38

³³ Acts 2:22 and 10:38

³⁴ Matthew 28:18-20 & Mark 16:15-18

³⁵ Hayford, 1485

³⁶ Acts 1:8

to know...But you shall receive power...”³⁷ His reply corrects the misconception and adjusts their perspective concerning the kingdom of God. He declared to them that the kingdom is currently spiritual in its character, international in its membership, and gradual in its expansion.³⁸

The catchword that Acts uses for “power” is *dynamis*, which denotes a real force at work in dynamic and demonstrative ways for all to see and feel. It is from this word that we get the English word - dynamite. The Holy Spirit is the source of the power, not in the sense of political authority granted to someone holding an ecclesiastical office, but rather a practical power enabling those who have the Holy Spirit to perform the missional tasks given them.³⁹ The essence of the power is to enable the disciples to be His witnesses.

The Holy Spirit is the “promise of the Father” to empower the disciples to manifest the transformative power of God. The promise of Jesus to the assembled believers on the day of His ascension anticipates the Day of Pentecost and describes the coming of Pentecost as being baptized with the “Holy Spirit.” This is different from the experience described in John 20:22 (“Receive the Holy Spirit”). The experience in John 20:22 took place before the Ascension and was related to the work of the Holy Spirit in the New Birth as promised in John 3:3-5.

Here in Acts 1:5 & 8, the Holy Spirit is for the transformative power of God empowering the disciple for the ministry as Jesus promised in Luke 24:49. The focus is

³⁷ Acts 1:7-8

Hayford, 1489

³⁹ Anthony B. Robinson & Robert W. Wall, 34

on the mission of the believers – a mission that cannot be accomplished without the transformative power of God by the supernatural Holy Spirit baptism. The spread of the gospel from Jerusalem, Judea, Samaria, and the end of the earth, required the empowerment of the Holy Spirit in the lives of these disciples. The distinctive purpose of the outpouring of the Holy Spirit is to empower the believers for ministry.⁴⁰

The power of the Holy Spirit to bring transformation to the church is the most striking feature in Acts. The public ministry of Jesus in the Gospels and the public ministry of the church in the Acts began with the life changing encounter with the Holy Spirit which brought transformation to the disciples. The power of the Holy Spirit in Jesus' life authorized Him to preach the kingdom of God and to demonstrate the kingdom power by healing the sick, cast out demons, and setting the captives set free. The same Holy Spirit gave the same authority to the disciples. Jesus is the prototype of the Spirit-filled, Spirit-empowered life.⁴¹ The Book of Acts is the account of the disciples receiving what Jesus received to do what Jesus did.⁴²

In Luke 24:48, He commissioned the Apostles to be His witnesses. A witness is someone called to attest to a fact or event; one that gives specific evidence; one who testifies in a cause or before a judicial tribunal; one who is asked to be present at a transaction so as to be able to testify to its having taken place; one who has personal knowledge of something⁴³

⁴⁰ Hayford, 1489

⁴¹ Acts 10:38

⁴² Hayford, 1487

⁴³ Gove, Philip Babcock. *Webster's third new international dictionary of the English language, unabridged: a Merriam-Webster*. (Springfield, Mass.: Merriam-Webster, 1993). 2627

The word used for witness is ‘martyr,’ which means a person who has been deprived of life as the result of bearing witness to his beliefs.⁴⁴ The disciples were transformed to be His witnesses who were empowered by the Holy Spirit to be willing to deprive themselves of their lives for what they believe.

Acts is a record of practicing Christianity under the power of the Holy Spirit. The Holy Spirit manifested the transformative power of God in the lives of the disciples and they were changed for the rest of their lives, even to their deaths. Probably the most prominent characteristic of the early believers was their spiritual power which was a significant part of the transformation brought about by the Holy Spirit. They fasted, prayed, and their faith released the miracle-working power of God.⁴⁵ Acts is about ordinary people doing extraordinary things. Jesus said that “these signs shall follow those that believe,”⁴⁶ and in Acts the supernatural signs were following those that believed. And in Mark 16:20, “they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs. Amen.”

⁴⁴ Johannes P. Louw and Eugene A. Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains – Vol. 1* (New York, NY: United Bible Societies, 1988). 236

⁴⁵ Act 3:16

⁴⁶ Mark 16:15-18

HISTORICAL FOUNDATION

The first Pentecost that the early disciples celebrated after the ascension of Jesus Christ was very significant to them and to the church as a whole because it became the starting point of the apostolic church.⁴⁷ Jesus clearly instructed the disciples to wait for the transformative power of God through the Holy Spirit; “I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high.”⁴⁸

The promise which Jesus made to the disciples did not manifest until they had waited at the “Upper Room” for 10 days after the ascension.

“When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.”⁴⁹

Upon receiving the baptism of the Holy Spirit, there was a transformation in the life of Peter. The Peter that had denied Jesus three times now stood up in the midst of the early church and he began to explain the phenomenon that they had experienced. At this point Peter emerged as the spokesperson for the early church. The different people who gathered in Jerusalem for the Feast of Pentecost heard the disciples speak in their own languages, prompting them to wonder what was going on. Peter explained that the wonderful works of God which were being experienced was actually a promise which

⁴⁷ Philip Schaff; *History of the Christian Church - Vol. 1*. (Peabody, MA: Hendrickson Publishers, Inc., 1996), 227.

⁴⁸ Luke 24:49

⁴⁹ Acts 2:1-4

had been made to the people of God from the Old Testament. The transformative power of God had manifested in the lives of the disciples. Peter declared:

“No, this is what was spoken by the prophet Joel: ‘In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy. I will show wonders in the heavens above and signs on the earth below, blood and fire and billows of smoke.....’”⁵⁰

The promise to pour out the Spirit of God has been manifested and the disciples have now been transformed by the empowerment of the Holy Spirit to be witnesses of Jesus Christ from “Jerusalem, and in all Judea and Samaria.”⁵¹

These events constitute the very core of the modern Pentecostal beliefs and practices. The apostolic period extended from the Day of Pentecost to the death of the Apostle John, covering about 70 years, from A.D. 30 to A.D. 100. The apostolic era was characterized by the manifestation of the power of the Holy Spirit in the lives of the early disciples. Sign and wonders were evident in the ministry of the apostles. The sick were healed; the dead were raised, there were supernatural releases from prisons, there was the preaching of the gospel in places never before expected and to peoples not anticipated by the apostles.

In the years following the Civil War in the United States, churches were experiencing spiritual stagnation, moral lethargy, theological and practical problems. Many churches experienced substantial gains in membership; however, there was

⁵⁰ Acts 2:16-19.

⁵¹ Acts 1:8.

stagnation in the spiritual health of the church. Churches were stronger in membership but weaker in spiritual soundness.⁵²

The Pentecostal movement in the United States started at the beginning of the twentieth century at a small Bible School in Topeka, Kansas. There, Rev. Charles F. Parham, a Methodist preacher, challenged his students to study the bible diligently “in search for some common denominator in the experience of baptism in the Spirit.”⁵³ Charles Parham, feeling a lack of power in his own life, established the Bible School at an odd-looking house in Topeka, Kansas, with the students sharing responsibilities around the house to pay their way. There were forty students who joined him in his quest to discover the key to the power and success of the early church, many coming from Methodist, Baptist, or Quaker backgrounds. Parham stressed the importance of a "Spirit baptism" and the "outpouring of the Holy Spirit."⁵⁴

They embarked upon independent study and came to the conclusion that the distinguishing mark of early Christians was an empowering by the Holy Spirit (Holy Spirit Baptism) and that the initial sign of true conversion was "tongues" (speaking in a language unknown to the person who is speaking).⁵⁵ Parham believed that if the complacent, prosperity-ridden, coldly formalistic Church and its members are to be

⁵² John Nichol, *The Pentecostals: A story of the growth and development of a vital new force appearing in the Christian Church* (Plainfield, NJ: Logos, 1966), 25.

⁵³ Culpepper, Robert H.. *Evaluating the Charismatic Movement: A Theological and Biblical Appraisal*. (Valley Forge, Pa.: Judson Press, 1977). 47

⁵⁴ Marne L. Campbell, “The Newest religious sect has started in Los Angeles: Race, Class, Ethnicity, and the Origins of the Pentecostal Movement, 1906-1913,” *The Journal of African-American History* .95, no. 1 (Winter 2010): Academic Search Elite, EBSCO host (accessed January 17, 2013). 9

⁵⁵ Jerry D Williams, “The Modern Pentecostal Movement in America: A Brief Sketch of Its History and Thought,” *Lexington Theological Quarterly* Vol. ix, No. (1974). 52.

reached, an enduement of the Spirit would be necessary to transform the lives of the believers. Parham was convinced “that while many had obtained real experiences in sanctification...there still remained a great outpouring of power for Christians.”⁵⁶

On New Year's Eve, 1900 (just a few hours before 1901), Agnes N. Ozman, one of the students of Parham, asked for hands to be laid upon her that she might receive the baptism of the Holy Spirit with the initial evidence of speaking in tongues. She was prayed for and hands were laid upon her and she spoke in tongues. Subsequently some of the other students were baptized with the Holy Spirit and they also spoke in tongues. Parham was baptized with the Holy Spirit on January 3, 1901, and the Pentecostal movement began.⁵⁷ The baptism of Agnes Ozman with the Holy Spirit signaled the beginning of the modern Pentecostal Movement in America. As she was involved in the work of the ministry; visiting the elderly, praying for the sick, preaching and testifying – she realized:

“... a need within. And for about three weeks my heart became hungry for the baptism of the Holy Ghost. I wanted the promise of the Father more than ever I did food or sleep. On New Year's night, January 1, 1901, near eleven o'clock, I asked for that prayer be offered for me and hands laid on me to fulfill all scripture, that I might receive the baptism which my whole heart longed to have.”⁵⁸

After she received the baptism of the Holy Spirit, Agnes Ozman stated as follows:

“The next night after I received the Holy Ghost ... I with others went to a mission downtown in Topeka and my heart was full of glory and blessings. I began to pray in English and then in tongues. At the close of the services a man who is a

⁵⁶ Nichols, 27.

⁵⁷ Williams, 52.

⁵⁸ L. Grant McClung, Jr., *Azusa Street and beyond: Pentecostal Missions and Church Growth in the Twentieth Century*. (Bridge Publishing, 1986), 7.

Bohemian said he understood what I said in his own language. ... When my husband first heard speaking in tongues at a street meeting in Oklahoma City, Oklahoma, two women spoke in tongues and he thought they had learned the language they were speaking. And it was a sign to him, then it made him hungry."⁵⁹

Most Pentecostals regard the incident of the receiving of the Holy Spirit baptism by Agnes Ozman as the birthday of the modern Pentecostal movement. The Pentecostal movement grew in strength and talent. Parham preached, using Acts 2:4 as his text, that anyone who does not speak in tongues is not baptized with the Holy Spirit.

The "baptism of the Holy Ghost" and the ability to speak in unknown languages (glossolalia) is traced to the events that took place on "the Day of Pentecost," as recorded in the Bible in the Acts of the Apostles (Acts, 2:4); and once this occurs, the believer receives certain "spiritual gifts" such as the ability to prophecy and heal, and openness to wisdom and new knowledge. Pentecostals also practice "total immersion water baptism." Anthropologist George Simpson suggested that the Pentecostals should be considered fundamentalists who modeled a "biblical apostolic church"; and the practices and sermons of the leader of the Azusa Street Revival, William J. Seymour, seem to bear that out.⁶⁰

Scholars of the Holiness movement and Pentecostalism in the United States have put forward both Charles F. Parham and William J. Seymour as the modern founders of the Pentecostal Movement. Charles Parham was born in Mucantine, Iowa, in 1873, and was "called" to ministry at the age of nine, after he began studying the Bible. At age sixteen, he enrolled in Southwestern College, a Methodist school in Winfield, Kansas. After a period of "spiritual confusion," Parham left, claiming that it hindered him from doing God's work. In 1892, he was ordained in the Methodist Church in Kansas and began preaching. However, church leaders forced him out in 1894 because Parham was promoting speaking in tongues and came to believe that "glossolalia" was the biblical

⁵⁹ McClung, 12.

⁶⁰ Campbell, 8

evidence of being baptized in the Holy Spirit. Two years later, he married Sarah Thistlewaite, and the two began traveling and preaching together. After the couple's first child was born in 1897, Parham developed heart disease, prayed for divine healing, and recovered. This served as the motivation for his ministry of healing, and he opened the Bethel Healing Home in Topeka, Kansas, in 1898.⁶¹ In 1905, Parham established a Bible school in Houston, patterned after the one that he directed in Topeka.

In Houston, William Seymour approached Parham about becoming one of his students. William Joseph Seymour was born on May 2, 1870, in Centerville, Louisiana, to Simon and Phillis Seymour, and was an African-American Holiness preacher. Although he was not yet speaking in tongues, he was convinced that the experience of the Holy Spirit baptism was both biblical and necessary. When he completed his studies at Parham's school, events led him to Los Angeles, where another African American who had received the Holy Spirit baptism while visiting Houston, invited him to be an associate pastor.

Seymour, in his first sermon before the new congregation in Los Angeles, preached from Acts 2:4. He shared about his new Pentecostal experience which he was exposed to in Houston, emphasizing that all who are truly baptized in the Holy Spirit would react the same way that the disciples did on the Day of Pentecost - by speaking in tongues. This did not go well with Julia Hutchinson, with whom Seymour was to be associated. She believed that she had been baptized by the Holy Spirit even though she was not speaking in tongues. Now she was being told that she did not possess the fullness of the Holy Spirit by a stranger because she was not speaking in tongues. When Seymour

⁶¹ Campbell, 9

returned for the afternoon service, the door of the church was locked. He was locked out.⁶²

Richard and Ruth Asbury invited Seymour into their home to preach and conduct worship services. On April 9, 1906, seven seekers received the baptism of the Holy Spirit with the evidence of speaking in tongues. They shouted and praised God for three days and three nights. People started coming into the home of the Asburys to the extent that the home was not enough to contain the people who were gathering for worship services. Therefore, Seymour was forced to move the worship service to an old frame building that was formerly a Methodist church on Azusa Street.

In 1906, William Seymour led the Great Azusa Street revival in Los Angeles. Most scholars of the Pentecostal movement recognize the Azusa Street Revival as its foundation. This revival lasted for many years, and it arrested the media's attention. As a result, thousands of Christians came to visit the Azusa Street mission, and they went back to their home churches to report the excitement of what they had witnessed.

The congregation was initially comprised of mostly African American women and members of their families. However, Seymour's landlord, Irish Lee, started attending regularly, and he brought other caucasian people with him. In April 1906, Irish Lee became very ill and he requested that Seymour should pray for him for divine healing and Holy Spirit baptism. At that time, Seymour had not yet experienced the Holy Spirit baptism. Seymour prayed until Lee received the baptism of the Holy Spirit and began to speak in another language, and soon thereafter, he was healed of his illness. On the same day, April 12, 1906, Seymour went for worship service in the home of the Asburys and

⁶² Nichol, 32.

he received the baptism of the Holy Spirit with the evidence of speaking in tongues. People found out about the strange occurrences and many came to witness the miraculous events.⁶³

Azusa Street became a Pentecostal Mecca to which pilgrims from all over the world came and the news of the supernatural manifestation of the power of God was broadcast. It is hard to explain the magnetism to Azusa Street, especially as one reads Frank Bartleman's diary entries:

“No subjects or sermons were announced ahead of time, and no special speakers for such hour. No one knew what might be coming, what God would do. All was spontaneous, ordered of the Spirit. We wanted to hear from God. ... In that old building with its low rafters and bare floors, God took strong men and women to pieces, and put them together again, for His glory. It was a tremendous overhauling process.”⁶⁴

The original Statement of Faith from the first issue of the Apostolic Faith (Seymour's paper from the Azusa Street Mission) had a statement as follows:

“The baptism with the Holy Ghost is a gift of power upon the sanctified life. ... Too many have confused the grace of Sanctification with the enduement of Power.”⁶⁵

Missionaries were sent out from the Azusa Street Mission. The missionaries were influenced by the teachings of Parham which is reflected in the first edition of the issue of the Apostolic Faith:

“Many are speaking in new tongues, and some are on their way to the foreign field, with the gift of the language. We are going on to get more of the power of God.”⁶⁶

⁶³ Campbell, 11

⁶⁴ Nichol, 34.

⁶⁵ McClung, 7.

⁶⁶ McClung, 14.

One of the debates carried on within Pentecostal studies in North America this last twenty-five years has been over the question of who should get credit for being the founding figure or “father” of the modern Pentecostal Movement.

In his book, Robert Liardon labeled Charles F. Parham as the “The Father of Pentecost”⁶⁷ and he labeled William Seymour as “The Catalyst of Pentecost.”⁶⁸

One school of thought has argued that Charles Fox Parham is the founding father of the modern Pentecostal movement because he was the first to formulate the distinctive doctrine that speaking in other tongues was, according to Acts 2, the biblical evidence of the baptism of the Holy Spirit. The question has had social and ideological overtones because of the racial/cultural identity of the two individuals concerned.⁶⁹ According to this school of thought, from Parham’s Bible school in Topeka, Kansas, in 1901, emerged the modern Pentecostal Movement. However much of the teachings of Parham were discarded by the wider Pentecostal world, for example, that speaking in tongues were actual foreign languages given to individual Christians for the purpose of facilitating the process of world missions. After 1907, Parham’s organizational structure did not continue to play a major role in the national Pentecostal leadership and remained only relevant in the Midwestern region.

However, in view of the fact of his distinctive doctrine of speaking in other tongues being the biblical evidence of the baptism of the Holy Spirit, and also the fact

⁶⁷ Robert Liardon, *God’s Generals: Why They Succeeded and Why Some Failed*. (Tulsa, OK: Albury Publishing, 1996), 109.

⁶⁸ Ibid. 139.

⁶⁹ Dale Irving, “Pentecostal Historiography and Global Christianity: Rethinking the question of origin,” *Journal of the Society for Pentecostal Studies*, Volume 27, No 1, Spring 2005, 36.

that it was put into practice under his teaching, Parham should get credit for being the “father” of modern Pentecostalism.

An alternative school within Pentecostal studies has argued otherwise; that William J. Seymour, should be credited with the honor of being the “Father” of modern Pentecostalism. Seymour learned from Parham that speaking in tongues was the evidence for the baptism of the Holy Spirit, a view which initially led to him being locked out of the church that invited him from Texas to Los Angeles to be their pastor.

By all accounts, Seymour was the leading figure of Azusa Street. He invited Parham to come and preach at the mission soon after the revival moved to its new location, but he broke with Parham when his former teacher began to criticize the interracial mingling and exuberance he witnessed taking place.⁷⁰

The worldwide message of modern Pentecostalism was first broadcast from Azusa Street through the medium of the *Apostolic Faith* paper which was published by Seymour and others from Azusa Street. Furthermore, a large number of visitors regarded Azusa Street as the Mecca of Pentecostalism and missionaries were also sent out across the world. The pages of The *Apostolic Faith* reached people across the world, while reports from various parts of the world were sent back and published in the same pages.

Although the Azusa Street mission started as a multiracial organization, by 1915, most of the white members had left and the Azusa Street mission went on as a predominantly black Pentecostal church under Seymour. Although after 1913, Seymour was no longer regarded as a national leader of Pentecostalism, it was from Azusa Street that the modern Pentecostal movement first emerged as a global phenomenon. Thus, this

⁷⁰ Ibid.

school of thought contends, Seymour is the “father” of the modern Pentecostal Movement.

Today many denominations attribute their founding to the participants of Azusa Street. Most of the early Assemblies of God leaders came out of Azusa Street Mission. Demos Shakaran, founder of the Full Gospel Business Fellowship, said his grandfather was an original member of Azusa Street Mission. Probably everyone in the Pentecostal movement today can attribute their roots, in some way, to Azusa Street. When Azusa Street is mentioned, most immediately people think of the outpouring of the power of the Holy Spirit as in the day of Pentecost.

This researcher will submit that Pentecostalism emerged as a modern movement from the Azusa Street Revival under the leadership of William Seymour, while recognizing the foundational role played by Charles Parham.

Scholars of the Azusa Street Revival have generally ignored the racial and sociopolitical factors of the era that contributed to its decline and eventual demise. Although Los Angeles was (and is) one of the most racially and ethnically diverse cities in the United States, the multicultural aspects of the revival were understandable.

Some of the people trained were ordained ministers from other Christian denominations, especially from the Holiness movement. Those trained at the Apostolic Faith Mission on Azusa Street returned to their congregations to establish new Pentecostal practices, including "speaking in tongues." These new Pentecostal practices led to serious repercussions for some. For example, Charles Harrison Mason and Charles Price Jones were both black Baptist ministers who were expelled from their churches for preaching practices similar to Pentecostalism.

Charles Harrison Mason and Charles Price Jones met in 1895. Charles Price Jones, a Baptist minister from Jackson, Mississippi, introduced Mason to the ideas of "holiness" and "sanctification," and they began preaching and teaching these Holiness doctrines in Baptist churches in Mississippi, Arkansas, and Tennessee. A great controversy developed because most Baptist church leaders rejected the doctrine that the "baptism of the Holy Spirit" was demonstrative of one's salvation. Mason and Jones continued to hold services and revivals preaching the Holiness doctrines and they were finally expelled by the Baptist convention. In 1897, they organized the Church of God in Christ (COGIC).

COGIC was organized into a Pentecostal denomination after Mason and Jones met with Seymour in 1907. Eventually, Mason and Jones disagreed over doctrinal issues and in 1915, Jones left COGIC to form another Pentecostal denomination; the Church of Christ Holiness.

Initially, the COGIC was multiracial, however in 1914, several Caucasian ministers decided to form their own Pentecostal church in Hot Springs, Arkansas: the Assemblies of God. COCIG thereafter became an all-black Pentecostal denomination and the Assemblies of God became an all-white Pentecostal denomination.

While these new all-black and all-white Pentecostal denominations were expanding, the Apostolic Faith Mission on Azusa Street in Los Angeles was dwindling, and by 1911, there were a little over a dozen members left at Azusa Street.

About fifty years later, a new revival or renewal emerged within mainline Protestant churches of the United States. The new revival or renewal became known as the "Charismatic" or "New-Pentecostal" movement, and it emerged in denominations

such as the Presbyterian, Lutheran, and Anglican mainline. By 1967, it had spread to the Roman Catholic churches. For most of the early Pentecostals in such denominations, they departed from their traditional churches when they received Spirit baptism. Whereas the early Pentecostals (also known as Classical Pentecostals) tended to emphasize the priority of speaking in tongues, the Charismatic Christians, in contrast, stayed in their traditional denominations and worked on church renewal. Furthermore, they did not single out the gift of tongues; rather they tried to retrieve the full round of biblical charisms (such as tongues, healing or prophecy) which had been ignored or dismissed by their home churches in the past.

In Acts 1:8, the early disciples were informed of the power of God that would come upon them as they waited in the Upper Room in Jerusalem after the accession of Jesus. This power would bring transformation into their lives, in that, they will become witnesses. The disciples gathered on the Day of Pentecost for the promise of the baptism of the Holy Spirit. Acts 2:4 describes the receiving of the Holy Spirit by the early disciples. They received the baptism of the Holy Spirit, they were filled with the Holy Spirit, and they began to speak in other tongues. Therefore, the Pentecostal experience includes at least two important elements; namely, being filled with the Holy Spirit (Holy Spirit baptism) and speaking in other tongues (glossolalia). The experience of being filled with the Holy Spirit accompanied by speaking in tongues is known as “the Pentecostal experience.”

Probably the most controversial doctrine of Pentecostals is their doctrine of the gift of speaking in other tongues and the relationship of this gift to the Holy Spirit. Pentecostals believe that the Bible teaches three distinct functions of speaking in tongues.

Speaking in other tongues is first of all a sign or evidence of receiving the baptism of the Holy Spirit as it was on the Day of Pentecost. The Pentecostal believes that everyone should receive the baptism of the Holy Spirit and therefore everyone should speak in tongues at the moment of receiving the baptism of the Holy Spirit. The second function of tongues is that it is used in worship as a prayer language where the Holy Spirit prays through the believer. For this second function, the Pentecostal places a reliance on Paul's statement: "I thank my God, I speak with tongues more than ye all," and "I will pray with the Spirit ... I will sing with the Spirit."⁷¹ The third function of tongues is to be used as one of the gifts of service or ministry given by the Spirit.⁷² This gift is given by the Holy Spirit to edify the church and is given only to a few. Not everyone has this gift, but some may instead have other gifts to use for the edification of the Body of Christ.

The chief doctrine of the Pentecostal is the doctrine of the "Baptism of the Holy Spirit." Pentecostals believe this baptism is a "must" for all Christians. It is distinct from conversion, and it is only through the Baptism of the Holy Spirit that the believer is empowered to become an effective witness for Christ. They point out that Christ himself received the baptism and He likewise commanded his followers to receive the same gift of the Holy Spirit. The Pentecostals hold and believe that only the Baptism of the Holy Spirit, not a mere rite of the church, is needed to equip and empower the Christian for the spiritual warfare in which all believers are engaged in. No Believer should be without this very vital empowerment of God.

⁷¹ 1 Cor. 12:10.

⁷² 1 Cor. 12.

One thing that is clear in the different beliefs is that the enduement of the Holy Spirit in the lives of believers brings about the manifestation of the transformative power of God and it brings change into their lives, sometimes notable and radical change.

THEOLOGICAL FOUNDATION

The researcher will now examine the theological doctrines that have helped the researcher in the formation of his understanding of the bible and his theology. The purpose will be to examine those relevant theological doctrines that over the years have played major roles on the life of the researcher and also have had tremendous influence on this doctoral project. The following are the theological doctrines that the researcher will discuss: Doctrine of Human nature; Doctrine of the Trinity; Doctrine of the Person of Christ; and the Doctrine of the Salvation of Christ.

A proper understanding of the above stated theological doctrines will facilitate a good understanding of the doctoral project of the researcher which is on the teaching of the transformative power of God in the lives of believers through the ministering of the word of God. These doctrines form the basis and the foundation of my understanding of God, the operation of the spiritual laws of God, and the position of the believer in the eyes of God. Let us begin by examining the doctrine of the human nature.

The Doctrine of Human Nature.

At the creation of humankind, God made a profound statement:

“Then God said, ‘Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.’ So God created mankind in His own image, in the image of God He created them; male and female he created them.”⁷³

⁷³ Gen. 1:26 - 27.

This text holds the key to the understanding of the Christian doctrine of human nature. It is very interesting to note that God said that Adam will be created in the “image and likeness” of God. However, the bible said Adam was created, in Gen. 1:27, in the image of God only, not in His likeness. It will be quite unlike God to speak His word and not bring it to pass. Concerning the word of God, it is written, “So shall My word be that goes forth from My mouth; It shall not return to Me void, But it shall accomplish what I please, And it shall prosper in the thing for which I sent it.”⁷⁴

Therefore, when God said, “Let Us make man, in our image, according to our likeness;” there was every intention in God to create Adam in His image and in His likeness. The creation of Adam was in two parts. The first part was in Gen. 1:27 where Adam was created in the “image of God” and in the second part, Adam was formed in Gen 2:7 where “the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living being.”⁷⁵ In view of these verses, some writers have drawn a distinction between the “image of God” and the “likeness of God.” Tertullian made the distinction between the image and the likeness of God. Of the image of God, he stated that humanity retained the image of God even after the fall, and humanity can only be restored to the likeness of God through the renewing activity of the Holy Spirit.⁷⁶ Origen, while adopting a related approach, argued that the term “image of God” referred to humanity after the fall, whereas the term “likeness of God” referred to

⁷⁴ Isaiah 55:11.

⁷⁵ Gen. 2:27.

⁷⁶ Alister E. McGrath, *Christian Theology: An Introduction – 5th Ed.* (Malden, MA: Wiley-Blackwell, 2011). 348-349.

human nature after its perfection at the final consummation.⁷⁷ Another approach interpreted the “image of God” in terms of human reason. Augustine of Hippo used this to argue that this faculty distinguished humanity from the animal kingdom.⁷⁸

The researcher is of the opinion that the image of God is the creation of the spirit of Adam and the formation of Adam is the physical formation of Adam in the likeness of God. The body of Adam was formed from the dust of the earth, but the spirit of the man Adam was spoken into existence by God. When God created Adam, He replicated Him. Adam was an exact duplication in kind. The breath of God into Adam made Adam to become a living soul.⁷⁹ In that breath, God poured of Himself into Adam. He injected Adam with “His Divine DNA.”⁸⁰

Upon the creation of Adam, the first words that he heard were the words of God pronouncing THE BLESSING upon him and upon the whole of humanity. “God blessed them and said to them, ‘Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.’”⁸¹ The very nature of humanity was blessed from creation. Adam was blessed and by virtue of THE BLESSING; he was to be fruitful, multiply, fill the earth and subdue it, and have dominion over every living thing that moves on the earth.

⁷⁷ Ibid. 349

⁷⁸ Ibid. 349

⁷⁹ Gen. 2:7

⁸⁰ Kenneth Copeland, *The Blessing of the Lord Makes Rich and He Adds No Sorrow With it* (Fort Worth: Kenneth Copeland Publications, 2011). 34.

⁸¹ Gen. 1:28.

When Adam became a living soul, he became a “living, speaking spirit like God.”⁸² “As a living, speaking spirit like God, man had the same power to speak that God Himself had. He was full of God’s own faith and had the authority to speak creative, compassionate words and exercise dominion with them.”⁸³ These words of blessing marked the coronation of humankind and it settled, once and for all, that the eternal truth that the will of God for humankind is THE BLESSING.

When Adam was blessed, Eve was also blessed. The same blessing that was pronounced on Adam was pronounced upon Eve. It should be noted that “God blessed THEM.” (Emphasis added). THE BLESSING was not pronounced to an individual, but to more than an individual, and later in the creation of Eve, we see that Eve was from Adam. At the time of the pronouncement of THE BLESSING, Eve received her blessing while still being a part of Adam. When Adam was created, “male and female He created THEM.”⁸⁴

God provided mankind with the perfect garden of God, the Garden of Eden. However, humankind lost the right and authority to this perfect garden because of sin. The serpent came into the garden and tempted Adam and Eve to disobey God and as a result of their disobedience; they were expelled from the garden of God.⁸⁵

⁸² Copeland. 37

⁸³ Copeland. 37

⁸⁴ Gen. 1:27 & Gen. 5:1-2.

⁸⁵ Gen. 3:23-24.

It has been mentioned, and this researcher concurs, that it is absurd to say that humanity was created in the image of angels. God said that Adam was being created in the image and the likeness of God. The Jewish culture had a difficulty in relating humanity to divinity. The same problem is seen in Heb. 2:7, which was quoting from Ps. 8:5. In Ps 8:5, the word translated into “angels” was the word “Elohim” which means God.⁸⁶ The place of humanity is higher than that of the angels. Humankind will judge angels.⁸⁷

The Doctrine of the Person of Christ.

The researcher believes that what humanity lost through the disobedience of Adam was restored through the birth and the earthly life of Jesus Christ. Therefore, it is imperative for a discussion on the Doctrine of the Person of Jesus Christ. When Jesus Christ, the last Adam (1 Cor 15:45), came to earth, He exercised the dominion that the first Adam had lost. He demonstrated that He had authority over the fish (Luke 5:1-7; John 21:1-6; Matt 17:24-27), the fowl (Matt 26:69-75), and the animals (Mark 1:13; 11:3-7). When He died on the cross, He conquered sin and death, so that grace can now reign (Rom 5:21) and God's people can "reign in life" through Jesus Christ (v. 17). One day, when He returns, Jesus will restore to His own the dominion that was lost because of Adam (Heb 2:5).

⁸⁶ James Strong, *The New Strong's Exhaustive Concordance of the Bible* (Nashville, TN: Thomas: Nelson Publishers, 1990), 64.

⁸⁷ 1 Cor. 6:3.

The Christian doctrine of the person of Christ, known as Christology, holds the key to the nature of God and the destiny of humankind.⁸⁸ There is no denying the historical fact of the existence of Jesus Christ. However, there are several issues that are raised in the study of the doctrine of the person of Christ. One of these issues is the divinity of Christ. Early viewpoints of Ebionism and Docetism that regarded Jesus as an ordinary man or as totally divine were rejected as heretical. Finally the church decided that Jesus Christ of Nazareth is of the two natures – “truly divine and truly human.” This is often referred to as the “Chalcedonian definition,” as it was fully set out by the Council of Chalcedon in 451.⁸⁹ With this, the church was able to address the divinity and the humanity of Jesus.

It must be emphasized that the validity of the Gospel rests upon the uniqueness of Jesus Christ. If Jesus were not the incarnate person of God in the flesh, then our faith would be in vain; but because He is the Son of God, then all He said and did has eternal consequence.⁹⁰

“The human and the divine natures of Christ each retain their perspective properties and functions, without either alteration of essence or interference with the other. As to how this is done, Luther suggested intercommunication between the human and the divine. Reformed theologians, however, objected, and vice versa, and suggested a

⁸⁸ McGrath. 265

⁸⁹ McGrath. 266

⁹⁰ Robert Coleman, *The Heart of the Gospel: The Theology behind the Master Plan of Evangelism*. (Grand Rapids: Baker Books, 2011), 92.

Whichever holds, is still a mystery. The possession of two different natures does not involve double personalities but rather emphasizes the essential unity of His person. Christ in the incarnation became the God-man.”⁹¹

The name “Christ” should not be treated as the last name of Jesus because it is actually the title of Jesus. The Old Testament had an expectation of the coming of God’s “Messiah” (which in Greek is Christos), which means the “Anointed One.”⁹² Therefore, the name Jesus Christ means “Jesus the Anointed One.” Jesus being the Messiah or the Christ or the Anointed one is of great significance to the ultimate destiny of humankind. Jesus was anointed by God by the Holy Spirit. In Acts 10:38, the bible describes “how God anointed Jesus of Nazareth with the HOLY SPIRIT and POWER, and how he went around doing good and healing all who were under the power of the devil, because God was with him.”⁹³

Jesus was anointed by God with the HOLY SPIRIT and POWER which means that He was both authorized and enabled to do what He did by a divine anointing, whence he was called the *Christ—the Messiah, the anointed One*. The Holy Spirit descended upon him at His baptism, and He was full of power both in preaching and working miracles, which was the seal of a divine mission. Furthermore, God was with him. His works were wrought in God. God not only sent him, but was present with him all along, owned him, stood by him, and carried him on in all his services and sufferings. Note that

⁹¹ Ibid. 86

⁹² McGrath. 269

⁹³ Acts 10:38.

those anointed by God, He will accompany; He will Himself be with those to whom He has given His Spirit.⁹⁴

Jesus declared to His disciples that He came “that they may have and enjoy life, and have it in abundance (to the full, till it overflows).”⁹⁵ THE BLESSING that was lost in the Garden of Eden has been restored in Jesus Christ. He was manifested to destroy the works of the devil.⁹⁶

Was the incarnation dependent on Adam’s fall? Honorius of Autun argued that the incarnation was not a remedy for sin but to secure the divination of humanity. On the other hand, Rupert of Deutz argued that the incarnation was the result of God’s wish to dwell among His people. Thomas Aquinas stated that we can only understand the will of God that is revealed to us. Therefore, Aquinas’ position was that little will be gained by considering alternatives. It appears that it is revealed in scriptures that the Lamb was slain from the foundation of the world.⁹⁷

Finally, can we draw a distinction between the person of Christ (Christology) and the work of Christ (soteriology)? Immanuel Kant was of the opinion that the person of Christ is known through His work. Albrecht Benjamin Ritschl argued that it was improper to separate the Christology and soteriology. Wolfhart saw the closest of

⁹⁴ Matthew Henry, *Commentary of the Whole Bible: Complete and Unabridged in One Volume* (USA: Hendrickson Publishers, Inc., 1991), 2109

⁹⁵ John 10:10.

⁹⁶ 1 John 3:8.

⁹⁷ McGrath, 282

connections between the person of Christ and the work of Christ. Both are “two sides of the same thing.” Jesus said “the works that I do they bear witness of me.”⁹⁸

Doctrine of Salvation in Christ

The sin of Adam and Eve disrupted the operation of THE BLESSING in humankind. But the doctrine of salvation in Christ deals with the restoration of THE BLESSING to humankind. Jesus Christ died on the cross for the restoration of the relationship of humanity to divinity. The death of Jesus on the cross was a beautiful demonstration of the love of God the Father for humanity. “For God so loved the world that He gave His one and only Son, that whoever believes in him shall not perish but have eternal life.”⁹⁹ Augustine of Hippo stressed that the cross represented a “powerful affirmation of the love of God for humanity.”¹⁰⁰ Clement of Alexandria pointed out that the mission of Christ was the “demonstration of the love of God towards us.”¹⁰¹ The term “atonement” has been described as a “bridge over the gulf” which separated humanity and divinity. The term “AT-ONE-MENT” makes humanity to be “at one” with divinity through the work of Jesus Christ. The death and resurrection of Christ transformed humanity, thereby allowing humanity to share in the divine life, by reconciling humanity to God – becoming the “bridge over the gulf.”

The cross was victory over the works of the enemy. Jesus came to destroy the works of the enemy. The cross was a mystery to the “rulers of this age.” If only the devil

⁹⁸ John 10:25.

⁹⁹ John 3:16.

¹⁰⁰ McGrath. 331

¹⁰¹ McGrath. 332

had known how powerful the cross would be in the deliverance of mankind from sin, the “rulers of this age would not have crucified” the Lord of glory.¹⁰² Thank God that by the time the effect of the cross was realized, it was too late.

The death and the resurrection of Jesus paved the way for the Holy Spirit that empowered the early believers for the work of the ministry. Jesus reminded the disciples of the need for Him to return to the Father, that the empowerment of the believer may come through the ministry of the Holy Spirit.

The experience of Jesus on the cross can be related to the statement of Joseph when he was reunited with his brothers. “You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives.”¹⁰³ Also God uses the foolish things of the world to put to shame the “wise,” and the weak things of the world to put to shame the things which are “mighty.”¹⁰⁴ Only God could have used the cross as an instrument of shame to the devil. The enemy meant the cross for evil, but God meant it for good; for the salvation of humanity. The cross was the ultimate expression of the love of God for His bride, the church, and He instructs earthly husbands to love their brides with the same expression of love by “dying to self.” The motivation of God for the plan of salvation through the cross was the love that He has for humanity. He gave His Son knowing that the salvation of humanity was through the shedding of blood; for without the shedding of blood there is no remission of sin. Hence the cross - the atonement for the sin of humanity.

¹⁰² 1 Cor. 2:7-8.

¹⁰³ Gen. 50:20.

¹⁰⁴ 1 Cor. 1:27).

It is the desire of God that all humanity should be saved. But God created humanity with the free will to make the decision whether to accept the plan of God for salvation or reject the plan. Unfortunately, many will reject the plan and salvation is for only those who accept the plan of God. The plan of God is for Jesus to die for the salvation of humanity. Only those who accept that plan and acknowledge Jesus as their Savior and Lord will be saved. The shed blood of Jesus Christ atoned for the sins of all humanity, including women. Therefore, the notion that a male Savior can not save women is not tenable. Ruether was of the opinion that what mattered was the liberating prophetic message of Jesus Christ and not His maleness. Feminist discussion of the atonement appears to have moved more to the mode of redemption as opposed to the maleness of Christ.¹⁰⁵

Doctrine of Trinity

Although the word Trinity was not used in the Old and New Testaments, there was early usage of the word in the church. However, in the Old and New Testaments, there are identifiable references to the doctrine of Trinity. In the Old Testament, we see God using plural pronouns to refer to Himself (Gen. 1:26). In the New Testament, there was a specific reference to the presence of the Trinity at the baptism of Christ when the Spirit descended on Him and the voice of God, the Father, was heard (Matt. 3:16).

The Doctrine of Trinity has attracted pointed criticisms and it may be one of the most difficult aspects of Christian theology. One of the criticisms of the doctrine of Trinity is from Islam, which is one of the main faiths that believe in one God. Interpreters

¹⁰⁵ McGrath. 337

of Islam seem to suggest that Christians worship three Gods consisting of God, Jesus, and Mary, because of the doctrine of Trinity. Islam also rejects the divinity of Christ. There are various very fundamental questions raised in the doctrine of Trinity, one of which is whether the Trinity is a statement about Jesus, or is the Trinity a statement about the Christian God?¹⁰⁶

The Doctrine of Trinity is closely associated with the divinity of Jesus. “The development of the doctrine of Trinity is best seen as organically related to the evolution of Christology.” There appears to be a patristic consensus that Jesus is “of the same substance as God.” John Illingworth noted that the belief in the doctrine of incarnation emphasized the notion of the divine personality of Jesus, and the root of the doctrine of Trinity is a reflection on the identity of Jesus Christ.¹⁰⁷

McGrath stated that the doctrine of Trinity can also be seen as an attempt to describe faithfully a God who, while remaining transcendent, also became incarnate in Christ – and more than that, now indwells believers in the Holy Spirit.

The divinity of Jesus and the Holy Spirit is very important. The disciples of Jesus were empowered when they were filled with the Holy Spirit. The empowerment of the believers is a direct result of the work of the Trinity, in that it was Jesus who prayed to the Father that the disciples should be empowered by the gift of the Holy Spirit from God, the Father.¹⁰⁸

¹⁰⁶ McGrath. 237

¹⁰⁷ McGrath. 236

¹⁰⁸ John 14:6.

At creation, the Trinity was at work together. At the baptism of Jesus, the coming together of the Trinity was revealed. In the baptismal formula, the Trinity is at work together. However, we must be careful not to over emphasize any of the Persons of the Trinity, thereby creating an imbalance. Believers must always be conscious of the fact that Jesus made several references to doing what He saw that His Father was doing. And Jesus said when He leaves the earth, God the Father will send the Holy Spirit. There is a need for a balance in our understanding of the Trinity. An imbalance will only reflect an improper understanding of the Trinity.

The Transformative Power of God

The death and resurrection of Jesus Christ and His departure from the earthly realm brought about the release of the transformative power of God upon the disciples as they gathered in the Upper Room in anticipation of the promise of God. Jesus told the disciples to wait with expectation for the promise of God. He said “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”¹⁰⁹ As the disciples waited in Jerusalem with expectation:

“When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the

¹⁰⁹ Acts 1:8.

Holy Spirit and began to speak in other tongues as the Spirit enabled them.¹¹⁰

This researcher is of the opinion that a believer who is filled with the Holy Spirit in the same way that Jesus was filled with the Holy Spirit; and in the same way that the early disciples were filled with the Holy Spirit, will manifest the same empowerment that Jesus and the early disciples manifested. The believer who is in Christ is now a new creature. The new creation has come: the old has gone, the new is here.¹¹¹ There is a change created by the transformative power of God. The believer is born again, recreated. Adam was created, but the believer in Christ is recreated. The believer is now restored to THE BLESSING that was originally pronounced on Adam. The believer is now empowered to live a life of heaven on earth. The researcher believes that the restoration of THE BLESSING to the believer restores divinity to the humanity of the believer. The believer becomes a partaker of the divine nature:

His divine POWER has given us everything we need for a godly life through our knowledge of him who called us by his own glory and goodness. Through these he has given us his very great and precious promises, so that through them you may participate in the DIVINE NATURE, having escaped the corruption in the world caused by evil desires.¹¹²

Divine nature is the very nature of God; the power of God.¹¹³ Believers are partaker of the divine nature of God, just like Adam in the Garden of Eden. Therefore, there is a restoration to the life in the Garden of Eden for the believer in Christ Jesus. The

¹¹⁰ Acts 2:1-4.

¹¹¹ 12 Cor. 5:17.

¹¹² 2 Pet. 1:3-4.

¹¹³ W. E. Vine, Merrill F. Unger, William White, Jr., *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville, TN: Thomas Nelson, Inc., Publishers) 178

new creation of the believer does not refer to a refurbishing of the old. The old sinner has passed away. He died at the cross with Jesus and the believer has become a brand new person in Christ, just as Adam was a brand new person.¹¹⁴ “God made him who had no sin to be sin for us, so that in Him we might become the righteousness of God.”¹¹⁵ The believer is now the righteousness of God in Christ Jesus. That means that the believer is in right standing with God, just as Adam was before the fall. THE BLESSING has been restored to the believer and the believer is empowered to live a godly life because the believer has been given the transformative power of God for everything needed for godly living.

Kraft had this to say in his description of the transformative power of God in his life:

“And I began to get uncomfortable with my habit of behaving as if God does not reveal things today. But to believe something is one thing, to see and hear it actually happening is quite another. What I was experiencing was a classic “paradigm shift,” a major change in perspective. I had opened myself up to the possibility of change by exposing myself to new experiences. Now in response to these new experiences, I was turning skepticism to belief. An important part of me became like a child again, hardly able to wait for the next Monday evening to arrive so I could see what God would do next! What was happening to my Evangelical worldview? All of a sudden I was choosing to believe and behave quite differently from my Evangelical peer group”¹¹⁶

¹¹⁴ Copeland, 175

¹¹⁵ 2 Cor. 5:21.

¹¹⁶ Kraft, 53

CHAPTER FOUR

METHODOLOGY

There are essentially three methods to action research – qualitative, quantitative, and the mixed method approach.

“Qualitative research is a means for exploring and understanding individuals or groups ascribe to a social or human problem. The process of research involves emerging questions and procedures, data typically collected in the participant’s setting, data analysis inductively building from participants to general themes, and the researcher making interpretation of the meaning of the data. The final written report has a flexible structure. Those who engage in this form of inquiry support a way of looking at research that honors an inductive style, a focus on individual meaning, and the importance of rendering the complexity of a situation adapted from Creswell, 2007.”¹

“Quantitative research is a means for testing objective theories by examining the relationship among variables. These variables, in turn, can be measured, typically on instruments so that numbered data can be analyzed using statistical procedures. The final written report has a set of structure consisting of introduction, literature and theory, methods, results and discussion (Creswell, 2008). Like quantitative researchers, those who engage in this form of inquiry have assumptions about testing theories deductively, building in protections against bias, controlling for alternative explanations, and being able to generalize and replicate the findings.”²

“Mixed methods research is an approach to inquiry that combines or associates both qualitative and quantitative forms. It involves philosophical assumptions, the use of qualitative and quantitative approaches, and the mixing of both approaches in a study. Thus, it is more than simply collecting and analyzing both kinds of data; it also involves the use of both approaches in tandem so that the overall

¹ John W. Creswell, *Research Design: Qualitative, Quantitative, Mixed method Approaches* (Thousand Oaks, CA: Sage Publications, Inc., 2009) 4

² Ibid.

strength of a study is greater than either qualitative or quantitative research (Crewell & Plano Clark, 2007).”³

The qualitative method of research is the most appropriate research method for this project. Therefore, I used the qualitative research method because it embraces self-directed learning, critical reflection, and transformative learning.

The Problem Statement

The context of the project is a young and growing church, Glory House of Prayer, where there is a need for the members to be taught the transformative power of God, so that when they apply the teachings, the members will experience the necessary transformation in their lives in the needed and desired areas, which will promote a healthy and viable church that will continue to grow physically and spiritually.

The Research Purpose

The purpose of this project is to teach the congregation of Glory House of Prayer the transformative power of God through the ministering of the word of God. Upon being taught, I believe that the application of the teachings will manifest the transformative power of God in the lives of the believers in Glory House of Prayer.

Research Questions

The following research questions will help to inform this project:

Research Question 1:

³ Ibid.

What is the current understanding of the transformative power of God amongst the members of Glory House of Prayer?

Research Question 2:

What will be the effect of the teaching of the transformative power of God through the ministering of the word of God upon the members of Glory House of Prayer?

Research Question 3:

How will the members of Glory House of Prayer receive the teaching of the transformative power of God?

Research Question 4:

What will be the understanding of the transformative power of God among the members of Glory House of Prayer after the teaching on the transformative power of God through the ministering of the word of God?

Hypothesis

My hypothesis is that by teaching the congregation of Glory House of Prayer the principles of the transformative power of God through the ministering of the word of God, the congregation will learn and apply those principles in their lives and Glory House of Prayer will be a viable, healthy and growing church.

Anticipated Result

It is anticipated that these teachings on the transformative power of God will create an expectation in the hearts and minds of the member of Glory House of Prayer whereby they will understand and believe that the power of God is able to transform their situations and circumstances in all the areas of their lives.

Research design

The project consisted of a 40 day church wide program titled “40 days of Total Life Empowerment – Transforming Lives by the Ministering of the Word of God.” The forty days program commenced from September 17, 2012, and concluded on October 16, 2012. However, the launching of the program was on September 16, 2012, when I started the preaching of a series of messages on “Law of Faith.”

These were the titles of the sermons that were preached for the six weeks of the implementation of the project: “The Law of Faith – Faith Works”; “What is Faith”; “The Faith that Speaks”; “How to Obtain this Faith”; “The Foundation of Faith”; and “Faith Boosters.”

The essence of the Faith sermons were to build up the faith of the members of the congregation, and to empower them to understand the transformative power of God in their lives in the needed and desired areas.

On Wednesdays, I utilized the church bible study to discuss the Faith messages preached on the previous Sundays. That allowed the participants to interact with the sermons. It gave the opportunity to the participants to discuss and ask questions about the message. I concluded the Wednesday bible study with prayers based upon the daily scriptures assigned for reading and meditation.

Finally, the participants received daily text messages or email messages which gave a scripture passage to read for the day and a scripture passage to meditate upon for the day. Every evening during the treatment period, there were prayer sessions which were based upon the assigned daily scripture passages for reading and for meditation. The daily prayers were conducted through telephone conference, except for the Wednesday prayers that were conducted live at the sanctuary of Glory House of Prayer.

I employed a pro-active research method. William R. Myers defines this type of research method as one in which the researcher “intentionally engages in qualitative research while pro-actively working toward transformation. In this method, the author is passionately involved with the practice being evaluated.”⁴ The desired transformation in this project is for the participants to move from little or no understanding of the transformative power of God to a greater understanding of the transformative power of God, thereby utilizing the principles taught to bring about transformation in their lives.

I am using data triangulation in my research. I used three methods of data collection. My methodology included the method of data triangulation using focus group interview, one on one interview, and personal observations.

Qualitative Validity

The following are the ways that I am validating my qualitative study:

Credibility: My study is credible because I met the participants and we went over the data together.

⁴ William R. Myers, *Research in Ministry: A Primer for the Doctor of Ministry Program* (Chicago, Illinois: Exploration Press, 1993), 29.

Transferability: I used these processes to satisfy the criteria of transferability: I have clearly identified my context and my assumptions.

Dependability: My context was stable during the project. There were no changes in the context. Any changes in the context would have been documented.

Confirmability: My professional associates and context associates read my results and gave me feedback to satisfy the potential for bias.

CHAPTER FIVE

FIELD EXPERIENCE

I will examine the field experience of the six weeks of teaching the congregation of Glory House of Prayer the transformative power of God through the ministering of the word of God. I requested the permission of the board of directors of Glory House of Prayer to use the church as the context for my project. Copy of the request is annexed as Appendix A.

I invited the members of Glory House of Prayer to join in a program titled “40 Days of Total Life Empowerment.” A copy of the invitation to participate is annexed as Appendix B.

39 people responded by indicating that they would participate in the program. The program was open to all the members and partners of Glory House of Prayer. Of the 39 people, I randomly selected eight people to participate as the focus group, and I requested that they sign a consent form to participate in the project. The criteria for the selection were that they must be born again¹ and must have been baptized in the Holy Spirit with the initial evidence of speaking in tongues,² and they must be members of Glory House of Prayer.

Here is a description of the participants in the project:

Participant 1: Caucasian male in his sixties.

Participant 2: Caucasian female in her sixties.

¹ Rom. 10:9-10.

² Acts 2:4

Participant 3: African American female in her forties.

Participant 4: African American female in her forties.

Participant 5: Caucasian male in his thirties.

Participant 6: Caucasian female in her thirties.

Participant 7: Caucasian female in her fifties.

Participant 8: African American male in his twenties.

All the participants are members of Glory House of Prayer except for one of the participants who is a regular attendee of Glory House of Prayer. They have been members or regularly attending Glory House of Prayer for varied periods. All of the participants are born again and have been baptized with the Holy Spirit with the initial evidence of speaking in tongues.

As the pastor of Glory House of Prayer, I was able to use the Sunday Worship Services as a platform to preach sermons on faith. I titled the series “The Law of Faith.” I used Romans 10:8-9 as the text for the series:

“But what does it say? “The word is near you, in your mouth and in your heart” (that is, the word of faith which we preach): that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.”³

On September 16, 2012, the first Sunday of the series, I preached on the “The Law of Faith – Faith Works.” Using the analogy that if natural laws like the law of gravity or the law of electricity will always work if applied in the proper setting, so also the law of faith will always work in its proper setting. I pointed out that without faith it is impossible to please God. The word “transformation” was defined in the sermon as

³ Rom. 10:8-9 NKJV

“change” and empowerment was defined as “ability.” A copy of the sermon notes are annexed as Appendix D. The sermon concluded by encouraging the congregants to confess and meditate on: “This is my time – I am Empowered for Total Life Transformation.”

On September 23, 2012, I preached on “The Law of Faith – What is Faith?” The sermon described the process of natural faith, how men and women are born with natural faith, the faith that enables us to trust a pilot to take us to a destination, even though we have no clue how to get there once in the air. The sermon distinguished natural faith from the “God kind of faith.” Furthermore, it was stated in the sermon that God rewards those that diligently seek Him. A copy of the sermon notes are annexed as Appendix E. The sermon concluded by encouraging the congregants to confess and meditate on: “My faith is pleasing to God; therefore, I have the reward of God.”

On September 30, 2012, the sermon was on the “Law of Faith – Faith that Speaks.” In the sermon, it was pointed out that there is power in the faith that speaks. Using the example of Jesus speaking to the fig tree and the fig tree responding to the words of Jesus, the congregation was encouraged to speak to their mountains (whatever the mountain), because there is power in the faith that speaks. A copy of the sermon notes are annexed as Appendix F. The sermon concluded by encouraging the congregants to confess and meditate on: “When I speak, mountains move. My faith moves mountains.”

On October 7, 2012, I preached on “The Law of Faith – How to Obtain this Faith.” The sermon taught that faith is a gift of God to humankind and we already have the God kind of faith in us because God already gave us the necessary measure of faith. The God given faith will be dormant if that faith is not exercised. Faith is built up by

hearing the word of God and the doing of the word of God. A copy of the sermon notes are annexed as Appendix G. The sermon concluded by encouraging the congregants to confess and meditate on: “When I speak mountains move. My faith moves mountains.”

On October 14, 2012, the message was on “The Law of Faith – The Foundation of Faith.” In the sermon, the congregation heard that the word of God is the foundation of their faith. Have faith in the word of God, the congregation was told. The importance of the foundation to any building was stressed. Without a solid foundation, the building will not survive. A copy of the sermon notes are annexed as Appendix H. The sermon concluded by encouraging the congregants to confess and meditate on: “I have the God kind of Faith. My faith is based upon the Word of God.”

The final sermon was on October 21, 2012, where I preached on “The Law of Faith – Faith Boosters.” I addressed two faith boosters – love and praying in the Holy Spirit. The congregation was challenged to operate in the love of God. God is love, therefore to operate in love is to operate in God. The congregation was further encouraged to pray in the Holy Spirit because it builds up the believer’s “most holy faith.” A copy of the sermon notes are annexed as Appendix I. The sermon concluded by encouraging the congregants to confess and meditate on: “I have the God kind of Faith. My faith is based upon the Love of God.”

Those were the Sunday sermons. Every Wednesday following the Sunday sermons, the participants gathered for Bible Study and the issues raised in the sermons were discussed. Questions were asked to clear any ambiguities in the sermons. The doubts of the members were addressed and explanation offered for any new concept that the members were not previously familiar with.

As previously noted, the participants received daily text/email messages. The daily message gave a scripture passage to read for the day, a scripture passage to meditate upon for the day, and a prayer point for the day. There was a prayer session every evening of the 40 days, and the prayers were based upon the points from the assigned scripture reading for the day, the scripture meditation for the day, and the prayer point for the day. The prayers were conducted by telephone conference except on Wednesdays when they were live and occurred in the sanctuary of Glory House of Prayer. A copy of the “Daily Text/E-Mail Messages with scripture for reading, scripture for meditation & prayer point” is annexed as Appendix J.

Data Collection

The various instruments used in the collection of data are focus group interview, one on one interview, and personal observations.

The focus group interview took place on February 17, 2013, at the sanctuary of Glory House of Prayer after the Sunday Morning Worship Service. At the group interview, the participants were asked whether there was a change in their understanding of the transformative power of God. They were told to compare their understanding of the transformative power of God before and after the 40 day program.

The general belief among the participants before the program was that the power of God is able to transform. Some of the participants stated that they have experienced change in behavior and attitude which they attribute to the transformative power of God. Participant #1 stated that “since we had Scriptures to mediate and focus upon every day, I found that God's Word was planted deeper and deeper into my heart every day.” He further described the change in his attitude towards his expectations from God.

Participant #6 described how she used the teaching of the 40 day Program to minister to others and she saw a tremendous amount of change in the people being ministered to.

Participant #6 said “The "40 days of empowerment" definitely was an event that led to empowerment, both naturally (my job) and spiritually. Setting a specific, large amount of time aside (40 days in this case) to seek God allows us to position ourselves to hear Him and for Him to deposit things into our lives that empower us to fulfill His will and our destiny.” Participant #8, in his contribution stated “The program offered insight that hadn't been made known to me until now. Thank you pastor, for such a wonderful opportunity.”

Another source of data is the one on one interview with the participants. The one on one interviews were conducted after the program at different times. The data yield was not different from the data compiled from the group interview. The participants simply used the one on one interview as the opportunity to expand upon what they had shared in the group sessions.

Participant #1:

“Since we had Scriptures to mediate and focus upon every day, I found that God's Word was planted deeper and deeper into my heart every day. Because these scriptures related to each other, and added to and built upon each other, it also increased my knowledge of God and His ways, specifically, that I have every reason to expect Blessing in my life. I guess you would have to say that it explained salvation and its effects and benefits much more fully, and led me and is leading me to an expectation of being Blessed each and every day, as the Blood Covenant right of being born again. It led me

and is leading me to understand that I qualify for the Blessing of God, and since I qualify, I can claim things that I never really believed I deserved. Praise God. The step-by-step, adding line upon line, precept upon precept approach was very important, since it developed the logical structure my mind needed to be convinced, using the Word of God.

I know I am much more stable now, because of this program, and I am walking a walk of Faith concerning my finances now, that I never have been able to before. I am experiencing much less stress and condemnation, and feel much more at peace with myself, and enjoy and accept myself much more than I ever have before. Thank you Pastor.”

Participant #2:

“Yes Pastor Omotayo, my life has been transformed and will continue to be for some time. I know it is a process. Although I may look the same on the outside, I am a new creation in Christ Jesus. Old things have passed away. I still struggle with self getting in the way of the truth of God at times and still have areas of lack in my life. But I know the word of God as truth. I have no doubt. The Holy Spirit empowers me. For today I depend on God for everything always. I pray there will never be another way for me, in Jesus’ name. One more thing, ‘I can do all things through Christ who strengthens me. Oh Glory be to God!!!’”

Participant #3

“The Total Life Transformation Program evidently transformed my life. Before the program everything I did was not working at all. I loved the Lord, and wanted to

please him in everything I did, but nothing was working because everything I was doing was with self effort. The program helped me to see that I needed to work the Word by believing and confessing it. When I began to do that, I saw things becoming much easier. I found myself enjoying myself in the things of God. I developed a hunger for the Word. One of the things I wrote on my prayer list was to have a closer walk with the Lord. Then the Lord began waking me up in the morning to read his Word. When the Lord wakes me up, He gives me scriptures that will apply to issues I'm dealing with. The Word of God became alive in me. When I'm late with my bills, I am reminded of Matthew 6, I am much more valuable than the sparrow. I have received and believe that scripture. God has provided all of the payment for my bills. My lights weren't shut off, my phone was not disconnected, and I was not thrown out on the street. God supernaturally provided everything I needed for me. The more I confess the Word, the more favor God manifested for me at work. I received a brand new name-brand coat from a co-worker."

Participant #4: "The forty days of total life transformation totally opened my eyes to the truth that the Word of God is to empower the believer. I also was able to see that the Word works, but we have to work the Word.

In Pastor's teaching, he opened my eyes to see that my heart (soul) is the soil where the Word grows. To the extent that I allow the Word to prosper my soul (feeling, will, mind) that is how great my prosperity will be.

The Word will not grow in a heart that is full of unforgiveness, bitterness, and wrath. Pastor encouraged us to use the Word of God to get rid of all negative emotions. Pastor also helped me to see the truth of the Word that I am still practicing till today.

Pastor has also helped me to see that what goes on in my heart is very important, as a man thinks in his heart, so is the man. I cannot think something completely opposite the Word of God and be confessing the Word; the Word will work when my thoughts align to the Word of God. Pastor also taught us to take account of our thoughts and our feelings throughout the day, and replace the promise of God that we want to see in our life with any thought that is contrary. This principle truly transformed my life, and the life of my family. Change really took place for the first time in my life.

The principle that I have learnt during the forty days of being in harmony with God, myself, and with others, by thinking the Word and for what I am thinking on be equal to what I am saying has really open door of greatness to me.

It has radicalized my life. My life is changed for good from that time till now. Since then I have seen a change for good in my relationship with my husband, my children, and my co-workers.

I have been guarding my heart so diligently and constantly dragging my mind to stay on the Word of God. I am now a better wife, mother, and citizen, and good issues have been coming out of my life.

Thank you, Pastor Omotayo, for teaching the truth of the Word with simplicity and for helping me to apply the Word in my life.”

Participant #5:

“Prior to the "40 days of empowerment" event the position I held at the place of my employment had been the same for several years. My manager held the belief that no

employee could (ever) achieve the highest rankings possible for yearly review, on which position, salary, and bonuses were dependent.

After the "40 days of empowerment" event, I had my yearly review and based on my performance received the highest ranking possible, which led to a higher job grade, increased salary, and a bonus. Receiving the highest rank possible under my employer is really unheard of. The "40 days of empowerment" definitely was an event that led to empowerment, both naturally (my job) and spiritually. Setting a specific, large amount of time aside (40 days in this case) to seek God allows us to position ourselves to hear Him and for Him to deposit things into our lives that empower us to fulfill His will and our destiny.”

Participant #6:

This participant used the teachings on the transformative power of God as a tool to affect the lives of others. She ministered the teachings to friends and family and she witnessed tremendous change in the behavior and attitude of the people that she ministered to. People who had been averse to attending church gladly accepted her invitation to attend church with her. Her children's friends were also open to the sharing of the gospel with them and many attended church with her.

Participant #7:

“Since the "Forty Days of Life Empowerment," I have come to see that I can safely ask ANYTHING of the Lord, and know that He can work it out so that none of those positive things are hindered in any way. Because everything that God does is perfect, there will be no downside. He can fulfill my desires without there being anything negative attached to it.

So, the major outcome to me of the "Forty Days of Life Empowerment" did not involve the manifestation of a particular prayer request, but instead, the manifestation of an overall state of prosperity in my soul, which will result in time in the manifestation of all twelve of my prayer requests.

I also prayed for a very specific job that has just recently manifested. I am very excited about it, and in the past two days realized that any doubts I may have that the job is not from God are incorrect. God is able to give me the job, and also take care of any other situations or issues that might surround my going to work.

My faith has increased since the "Forty Days...", and my confidence that God will make all things work together for my good. I am grateful to "Glory House of Prayer" for leading us in this project, and I look forward to other endeavors we will embark on in the future."

Participant #8:

"The total transformation program was one that truly blessed me. The program gave us an opportunity of really understanding the renewing of one's mind. Each day I personally looked forward to every message because I knew it would be one that would encourage me, speak life into me, and help me to better understand the fullness and depth of my walk with God. It was a transformational period in my life. Before starting the program, my study of God's word was limited to the availability of my schedule. However, now I understand that my life's success is rooted in my relationship with God and the study of his word. The program offered insight that hadn't been made known to me until now. Thank you, pastor, for such a wonderful opportunity."

There were other testimonies from the 40 day program. However, they are not part of the study.

My personal observation is the third part of my data collection. Having been the pastor of the participants, I was aware of the various levels at which they were before the 40 days of Total Life Empowerment. The growth that I observed in the participants was amazing. They have developed in their behavior and attitude. There is a change in attitude, in that the participants are more open to sharing their testimony of transformation, leading others to salvation and inviting other people to church. The church has seen growth since the implementation of the project.

The participants have become more aware of the transformative power of God, and the expectation to receive from God has heightened. They have received the information to bring about transformation in their lives and they are using it. Even in the face of adverse circumstances, the participants, after the program, tend to believe God more and rely upon the word. There is a general sense of only speaking the word of faith and not words of doubt or unbelief.

Data Analysis

I organized and arranged the data by identifying the indicators of better understanding of the transformative power of God in the participants. I read through all the data to get a general sense of the information and to reflect on its overall meaning. I began to a coding process of the data. Coding is the process of organizing material into

chunks or segments of text before bringing meaning to information.⁴ I used the coding process to generate a description of the emerging themes for analysis. I used a narrative passage to convey the findings of the analysis and I made an interpretation of the data.

Working with the Data

The data gathered from the focus group interview, the one on one interviews, and my personal observations showed the better understanding of the transformative power of God. The emerging theme was that the participants experienced change in attitude and behavior towards the expectation to manifest in the transformative power of God. The series of teaching: the sermons, bible studies, daily text/email messages, and the daily prayer sessions brought out an understanding for a closer walk with God, spending more time in speaking, meditating and doing the word of God.

⁴ Creswell, 188.

CHAPTER SIX

REFLECTION, SUMMARY, AND CONCLUSION

In my experience as a born again believer, baptized in the Holy Spirit, I struggled with certain issues of life and have wondered where is the transformative power of God in these situations? I have personally observed, either in my experience as an attorney or as a minister, other believers go through the struggles of life and have always wondered, where is the power of God to transform the lives of these believers?

My perspective of the transformative power of God was clearly changed by this project. I set out in the project to teach and minister the transformative power of God to the congregation of Glory House of Prayer, in general, and the participants, in particular. It appears that as I was teaching and ministering to the congregation of Glory House of Prayer and the participants, I was also teaching and ministering to myself.

The effect of the project upon my family and I is very profound. As a family we came to a clearer understanding that:

“For the Word that God speaks is alive and full of power [making it active, operative, energizing, and effective]; it is sharper than any two-edged sword, penetrating to the dividing line of the ^{la}breath of life (soul) and [the immortal] spirit, and of joints and marrow [of the deepest parts of our nature], exposing *and* sifting *and* analyzing *and* judging the very thoughts and purposes of the heart.”¹

During the implementation of the project, I was meditating on the word of God which I was giving to the congregation and the participants on a daily basis. Meditation

¹ Heb. 4:12 (AMP)

on the word of God on a daily basis increased my understanding of the transformative power of God. The meditation on the word of God gave me a better and greater understanding of the transformative power of God.

While going through the implementation of the project, I am reminded of the experience of Joshua when God instructed him to keep the word of God in his mouth and meditated upon the word of God day and night.² The transformative power of God to Joshua was embedded in his ability to follow those instructions of God without seeing the Pillar of Cloud or Pillar of Fire as his compass. The word of God became his compass.

As I was keeping the word of God in my mouth and mediating upon the daily scriptures and prayer points, I was totally drawn into the project as a participant even though I was the teacher and the minister. I was getting a deeper understanding of the power of God to bring transformation in the lives of believers.

One of the things that I have learnt from this project is that most believers if not all believers hold the position that the word of God is able to transform or change their lives but the teaching and the ministering of the word of God to them brought about a better and greater understanding of the transformative power of God.

Although this project is only designed to measure the understanding of the participant on the transformative power of God, it will be interesting to have a study that will actually measure the transformation or change in the lives of believers upon the teaching and ministering of the word of God.

One of the effects of the crucifixion, death and ascension of Jesus on the disciples was that they had to depend upon the word of God to transform them into their new roles.

² Jos. 1:8

The disciples had to totally depend upon the word of God. The project was designed for the participants will have to depend upon word of God as the disciples had to wholly depend upon the word of God. As I depended and mediated upon the word of God my understanding of the transformative power of God increased tremendously.

I was amazed at the number of people who expressed interest in going through the program. Some were not even members of Glory House of Prayer. This showed the hunger in the Body of Christ for the transformative power of God in the lives of believers.

The effect of the project on Glory House of Prayer was very positive, in that, there was growth in numbers and there was a general spiritual growth. People in the congregation gave testimonies of feeling close to God and His word. Glory House of Prayer will never be the same again. Their understanding of the transformative power of God has released their faith and they readily believe the word of God through the release of their faith. The teachings on faith helped the congregation and many are now believing God for the manifestation of the His promises. Some have recounted the peace of God manifesting in them as they dealt with different issues of life.

There was an excitement and expectation in the congregation of Glory House of Prayer as they participated in the project. Many in the congregation did not want the project to end.

This project has given birth to an ongoing Transformation Program at Glory House of Prayer. The Transformation Program is to further develop the understanding of believers to receive the transformative power of God, in their health, finances, relationships, and other areas as needed and as desired.

During the implementation of the project, fasting was optional and the effect of fasting was not measured. If I were to embark of this project again or if someone else were to embark on this project, I will recommend that some measure of fasting should be incorporated and have the participants journal their experience and meditation as they fasted. Before embarking on any kind of fast, it is always recommended that there should be appropriate word based teaching on fasting, how to fast and the benefits of fasting.

I will also recommend that the participants be made to meditate and record the periods of time spent in their daily meditation of the ascribed scripture for meditation. A pre and post testing of the participants will also be recommended to measure the shift, if any, in the mindset of the believers.

Although this project is limited to the understanding of the transformative power of God through the teaching and ministering of the word of God, it is recommended that there should be further research of the actual effect of the transformative power of God through the teaching and the ministering of the word of God. A suggested research will be to measure the effect of the teaching and ministering of the word of God on the transformation (change) of the lives of believers. Another suggested follow up research is whether the word of God will bring transformation (change) to the lives of believers. It will be very interesting to actually measure the change that occurs in the lives of believers during a period of having the word of God taught and ministered to them.

Replicability

The design of the project is such that it can be replicated in any congregation. It is recommended that every congregation should create awareness in their congregants of the transformative power of God. The energy, excitement and expectation that it brought

to Glory House of Prayer is amazing and it is expected that it will bring the same energy, excitement and expectation to other congregations. Every context will benefit from a teaching on the transformative power of God, and it should be an ongoing continuous teaching. It can be incorporated into sermons and bible studies, and it can also be a program as it was done in this project.

Conclusion

As I was teaching the program, I have personally learnt to apply and depend more on the word of God. I was drawn into the project even though in the beginning I saw myself as the instructor, only. I have benefited from the program as much as the participants, if not more.

The program has enhanced the worship at Glory House of Prayer because of the greater understanding of the power of God to transform lives.

The participants and the members of Glory House of Prayer have requested that this should be an ongoing process. Therefore, a Transformation Program is being put together as a continuation of the Total Life Transformation Program. The continued program will be designed for all the aspects of the life of the believer. It will address all the issues that confront believers, including but not limited to: health issues, financial issues, and relational issues. The renewing of the mind will bring transformation in all of these areas.³

³ Rom. 12:1-2

APPENDIX

APPENDIX A

REQUEST FOR THE CONSENT OF THE BOARD



GLORY HOUSE OF PRAYER MINISTRIES

THE CHURCH FOR ALL NATIONS

1869 CENTRAL AVENUE

ALBANY, N.Y. 12205

E-Mail: prayer@gloryhouseofprayer.org

Website: www.gloryhouseofprayer.org

TEL. #: (518) 986-6755



August 15, 2012

BOARD MEMBERS OF GHOP

I hereby request the permission of the Board to use Glory House of Prayer as the venue of my project as part of the fulfillment of the requirement for the degree of Doctor of Ministry at the United Theological Seminary as a Kenneth Copeland Scholar.

The program will be - 40 days of Total Life Transformation. Commencing from Mon. Sept. 17, 2012 through Friday, October 26, 2012. The first sermon will be preached on September 16, 2012.

From Monday, Sept. 17 there will be prayer at 8 pm – 9 pm EST. Prayer Line #: 605 475-6333. Access Code: 986-6755. **Fasting is optional.** There will be a scripture to read and to meditate upon by text or email every day for the 40 days. The prayers will be based upon the scripture reading for the day.

During the Season of Empowerment for Transformation, the participants will the Sunday Worship Services @ 11:00 am and Wednesday Bible Studies @ 7:30 pm, where I will be teaching various principles on the Law of Faith.

Thank you for your kind considerations. **BE BLESSED.** Shalom.

In His Glory,

Pastor Omotayo Orederu

For My house shall be called a House of Prayer for all Nations -*Isaiah 56:7* • For the Glory of the Lord filled the House of God -*II Chronicles 5:14*

APPENDIX B
INVITATION TO PARTICIPATE IN THE PROJECT



GLORY HOUSE OF PRAYER MINISTRIES
THE CHURCH FOR ALL NATIONS
1869 CENTRAL AVENUE
ALBANY, N.Y. 12205



E-Mail: prayer@gloryhouseofprayer.org

Website: www.gloryhouseofprayer.org

TEL. #: (518) 986-6755

August 20, 2012

GHOP MEMBERS, PARTNERS & FRIENDS

GLORY TO the LORD!!!

You are hereby invited to join Glory House of Prayer in our:

Season of Empowerment for Transformation.

Join us for 40 days of Total Life Transformation. Commencing from Mon. Sept. 17, 2012 ,through Friday, October 26, 2012.

From Monday, Sept. 17 there will be prayer at 8 pm – 9 pm EST. Prayer Line #: 605 475-6333. Access Code: 986-6755. **Fasting is optional.** You will receive a scripture to read and to meditate upon by text or email every day for the 40 days. The prayers will be based upon the scripture reading for the day.

During the Season of Empowerment for Transformation, you are also invited to attend our Sunday Worship Services @ 11:00 am and Wednesday Bible Studies @ 7:30 pm, where Pastor will be teaching various principles on the Law of Faith.

Register and provide your email or phone number where you can receive text messages. Expect the manifestation of the supernatural. Any questions, please call. Be Blessed.

We hope that you will continue to keep Glory House of Prayer and this program in your prayers. **BE BLESSED.** Shalom.

In His Glory,

Pastor Omotayo Orederu

For My house shall be called a House of Prayer for all Nations -*Isaiah 56:7* • For the
Glory of the Lord filled the House of God -*II Chronicles 5:14*

APPENDIX C

CONSENT TO PARTICIPATE IN THE PROJECT



GLORY HOUSE OF PRAYER MINISTRIES

THE CHURCH FOR ALL NATIONS

1869 CENTRAL AVENUE

ALBANY, N.Y. 12205

E-Mail: prayer@gloryhouseofprayer.org

Website: www.gloryhouseofprayer.org

TEL. #: (518) 986-6755

CONSENT TO PARTICIPATE IN PROJECT

My name is Omotayo Orederu, Pastor of Glory House of Prayer. Welcome to our program of Total Life Empowerment. The program is part of the fulfillment of the requirements for the degree of Doctor of Ministry at the United Theological Seminary as a Kenneth Copeland Scholar.

Your signature below is indicative of the fact that you are a willing participant in the program and you are aware that the program is part of the fulfillment of the requirement for a Doctor of Ministry degree.

Signature

Date

For My house shall be called a House of Prayer for all Nations -*Isaiah 56:7* • For the
Glory of the Lord filled the House of God -*II Chronicles 5:14*

APPENDIX D

SERMON NOTES – LAW OF FAITH – FAITH WORKS – 9/16/12

Total Life Transformation

Law of Faith – Faith Works - 09/16/12

Anchor Scripture:

Romans 10:8-9

New King James Version (NKJV)

⁸ But what does it say? “The word is near you, in your mouth and in your heart”^[a] (that is, the word of faith which we preach): ⁹ that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

Romans 10:8-9

Amplified Bible (AMP)

⁸ But what does it say? The Word (God’s message in Christ) is near you, on your lips and in your heart; that is, the Word (the message, the basis and object) of faith which we preach, ^(A)

⁹ Because if you acknowledge *and* confess with your lips that Jesus is Lord and in your heart believe (adhere to, trust in, and rely on the truth) that God raised Him from the dead, you will be saved.

Romans 10:8-9

The Message (MSG)

⁸⁻¹⁰ So what exactly was Moses saying?

The word that saves is right here,
as near as the tongue in your mouth,
as close as the heart in your chest.

It’s the word of faith that welcomes God to go to work and set things right for us. This is the core of our preaching. Say the welcoming word to God—“Jesus is my Master”—embracing, body and soul, God’s work of doing in us what he did in raising Jesus from the dead. That’s it. You’re not “doing” anything; you’re simply calling out to God, trusting him to do it for you. That’s salvation. With your whole being you embrace God setting things right, and then you say it, right out loud: “God has set everything right between him and me!”

Pray

Welcome to the Season of Empowerment for Total Life Transformation through the ministering of the Word of Faith.

Remember the bible says that “without Faith it is impossible to please God and He is a rewarder of those that diligently seek Him. Heb. 11:6.

What we are going to be doing in these six weeks is that we will diligently seek Him and we will have an expectation of the reward of God. And we shall receive the reward of God by faith.

Jesus said to a woman – your faith has made you whole. Your faith has made you whole. Wholeness in all areas of your lives through - Total Life Empowerment for Transformation.

Quick definitions:

Empowerment means the ability of God released into a man or woman. Ability of God. Receive the ability of God.

Transformation means change.

Empowerment for Transformation means – The ability of God released into you to bring change.

What do you want to change in your life? Health, Finances, Marriage, Relationships, Fears, Anxiety, Generational Curses, Children, Grand Children, Relationship with God. You have come to the right place. You are in the right place at the right time.

Picture this – everybody, including the devil, knows that with God nothing shall be impossible. Picture yourself with the ability of God in all situations. I have the ability of God. I have the power of God in me. I have the ability of God. I know what to do at all times. I have God in me. God is with me – who can be against me.

The Holy Spirit in you empowers you. The release of the Holy Spirit into man is the release of the ability of God into man. It is a release of the power of God – the ability of God. Jesus said wait in Jerusalem until you receive the promise of the Father. When the promise of the Father comes upon you, you will be empowered for your assignment. Luke 24:49 and:

Acts 1:8

New King James Version (NKJV)

⁸ But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me^[a] in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”

Acts 1:8

Amplified Bible (AMP)

⁸ But you shall receive power (ability, efficiency, and might) when the Holy Spirit has come upon you, and you shall be My witnesses in Jerusalem and all Judea and Samaria and to the ends (the very bounds) of the earth.

To be able to receive the empowerment that we are talking about, you must be born again and you need the baptism of the Holy Spirit with the initial evidence of speaking in tongues. You must be born again.

Determine the areas that you need or desire change. Apart from God, you know yourself best. Be honest with God. He knows your situation already but when you tell him, you are not informing Him, He knows all things. When you tell him, you are acknowledging that He is the Lord of your life and you invite Him to help you fix it. Write it down. All the things that you are believing God for, write them down. Write down the vision. Write it down.

Now let us begin today's message – The Law of Faith – It works. There are laws that govern a lot of the activities of man. There is the Law of Electricity. The Law of Electricity had been there from time immemorial. Man discovered it in the 1800s. Does that mean that it was not there until we discovered it? It was there. Benjamin Franklin is supposed to have first proved that lighting was indeed electricity. What had always been there was discovered.

Electricity benefits mankind tremendously, but when you violate the Law of Electricity it could be very problematic. For example – two loose wire together, you don't need to call National Grid before it shocks you. It is the Law of Electricity.

There is Law of Gravity. It works in every state of America, in every country. Can you believe it that it works in Nigeria. In England, it works.

There is the Law of Faith – It works.

Romans 3:27

New King James Version (NKJV)

²⁷ Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith.

There is the Law of Faith and it works. It works in every state of America. It works in Nigeria, it works in England, it works in every country. The Law of Faith works. It works.

Many believers are unable to stand upon the Word of God and make their faith produce results. Several have claimed to have stood on the promises of God and have not seen the manifestation of such promise in their lives. You have waited for results – this is your time for results. You were at the verge of giving up – this is your time. You thought you will never get there but God said Whatever He said He is able to bring it to pass. He is big enough. He is God enough. He is God of gods. Lord of lords. He is able. He is able.

The anchor scripture:

Romans 10:8-9

New King James Version (NKJV)

⁸ But what does it say? “The word is near you, in your mouth and in your heart”^[a] (that is, the word of faith which we preach): ⁹ that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

We can restate the verse – The word is near you in your heart that is the word of faith. At salvation the word of faith is in your heart.

Paul was quoting from the Old Testament:

Deuteronomy 30:14-15

New King James Version (NKJV)

¹⁴ But the word is very near you, in your mouth and in your heart, that you may do it.

¹⁵ “See, I have set before you today life and good, death and evil,

Deuteronomy 30:14-15

The Message (MSG)

¹⁴ The word is right here and now—as near as the tongue in your mouth, as near as the heart in your chest. Just do it!

¹⁵ Look at what I’ve done for you today: I’ve placed in front of you Life and Good; Death and Evil.

There is a choice to operate according to the Law of Faith. It works. The Law of Faith works but you must work it. The fact that you know the law does not mean that you are operating it. The fact that you talk about it does not mean that you are operating it. The fact that you know someone that it seem that the law did not work for does not mean that it does not work.

1 John 5:4

New King James Version (NKJV)

⁴ For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our^{la} faith.

1 John 5:4

The Message (MSG)

The Power That Brings the World to Its Knees

⁴⁻⁵ Every God-begotten person conquers the world’s ways. The conquering power that brings the world to its knees is our faith. The person who wins out over the world’s ways is simply the one who believes Jesus is the Son of God.

Mark 4.

Parable of the sower.

Vs. 11: to you it has been given to know the mystery of the Kingdom of God.

Jesus explains the parable and in vs. 14. The sower sows the word. He teaches them by further parables.

Vs. 35 – He said let us cross over to the other side. The word. Belief, Obey – Disconnect. Jesus was in the storm – sleeping. Jesus speaks rebukes the storm.

Mark 4:39-40

New King James Version (NKJV)

³⁹ Then He arose and rebuked the wind, and said to the sea, "Peace, be still!" And the wind ceased and there was a great calm.⁴⁰ But He said to them, "Why are you so fearful? How *is it* that you have no faith?

Mark 4:39-40

Amplified Bible (AMP)

³⁹ And He arose and rebuked the wind and said to the sea, Hush now! Be still (muzzled)! And the wind ceased (^[a]sank to rest as if exhausted by its beating) and there was [immediately] a great calm (^[b]a perfect peacefulness).

⁴⁰ He said to them, Why are you so timid *and* fearful? How is it that you have no faith (no ^[c]firmly relying trust)?

Mark 4:39-40

The Message (MSG)

³⁹⁻⁴⁰ Awake now, he told the wind to pipe down and said to the sea, "Quiet! Settle down!" The wind ran out of breath; the sea became smooth as glass. Jesus reprimanded the disciples: "Why are you such cowards? Don't you have any faith at all?"

He saw the problem.

Mark 4th watch – 3-6 am. 6:48.

Matt. Said they left in the evening.

Our faith overcomes the world and all the circumstances

Matthew 14:27

New King James Version (NKJV)

²⁷ But immediately Jesus spoke to them, saying, "Be of good cheer! It is I; do not be afraid."

Matthew 14:27

The Message (MSG)

²⁷ But Jesus was quick to comfort them. "Courage, it's me. Don't be afraid."

Exchange of Peter and Jesus.

Believe God for something bigger than yourself, your salary, family connections, finances, education. Believe God. Peter believed.

Your faith is the evidentiary proof of your relationship with God. The disciples called Jesus Son of God after the exercise of His faith.

Your faith determines the level of your achievement. Your faith determines whether you will get to the other side.

You are destined to enter the rest of God. You are destined to enter the Shalom of God – where nothing is missing and nothing is broken.

This is my time – I am Empowered for Total Life Transformation.

APPENDIX E

SERMON NOTES – LAW OF FAITH – WHAT IS FAITH – 9/23/12

Total Life Transformation

What is Faith? - 09/23/12

Anchor Scripture:

Romans 10:8-9

New King James Version (NKJV)

⁸ But what does it say? “The word is near you, in your mouth and in your heart”^[a] (that is, the word of faith which we preach): ⁹ that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

Romans 10:8-9

Amplified Bible (AMP)

⁸ But what does it say? The Word (God’s message in Christ) is near you, on your lips and in your heart; that is, the Word (the message, the basis and object) of faith which we preach, ^(A)

⁹ Because if you acknowledge *and* confess with your lips that Jesus is Lord and in your heart believe (adhere to, trust in, and rely on the truth) that God raised Him from the dead, you will be saved.

Romans 10:8-9

The Message (MSG)

⁸⁻¹⁰ So what exactly was Moses saying?

The word that saves is right here,
as near as the tongue in your mouth,
as close as the heart in your chest.

It’s the word of faith that welcomes God to go to work and set things right for us. This is the core of our preaching. Say the welcoming word to God—“Jesus is my Master”—embracing, body and soul, God’s work of doing in us what he did in raising Jesus from the dead. That’s it. You’re not “doing” anything; you’re simply calling out to God, trusting him to do it for you. That’s salvation. With your whole being you embrace God setting things right, and then you say it, right out loud: “God has set everything right between him and me!”

Pray

Welcome to the 2nd Teaching on Empowerment for Total Life Transformation through the ministering of the Word of Faith.

Today let us address the question, what is faith?

Last week we spoke about the Law of Faith. We concluded that the Law of Faith works. It is working for you. Just like every other natural law, it works every where and in every country. The Law of faith. It works.

Remember the bible says that “without Faith it is impossible to please God and He is a rewarder of those that diligently seek Him. Heb. 11:6.

We are in the process of diligently seeking Him and we have an expectation of the reward of God. And we shall receive the reward of God by faith.

Jesus said to a woman – your faith has made you whole. Your faith has made you whole. Wholeness in all areas of your lives through - Total Life Empowerment for Transformation.

Quick definitions:

Empowerment means the ability of God released into a man or woman. Ability of God. Receive the ability of God.

Transformation means change.

Empowerment for Transformation means – The ability of God released into you to bring change.

What do you want to change in your life? Health, Finances, Marriage, Relationships, Fears, Anxiety, Generational Curses, Children, Grand Children, Relationship with God. You have come to the right place. You are in the right place at the right time.

There are two main conditions that I am assuming are in place for the purpose of the Empowerment for Transformation. The first is that you must be born again and the second is that you must be baptized in with the Holy Spirit, with the initial evidence of speaking in other tongues. It is the Holy Spirit that empowers you. The release of the Holy Spirit into man is the release of the ability of God into man. It is a release of the power of God – the ability of God. That is why Jesus said wait in Jerusalem until you receive the promise of the Father. When the promise of the Father comes upon you, you will be empowered for your assignment. Luke 24:49 and:

Imagine yourself with the ability of God in all situations. I have the ability of God. I have the power of God in me. I have the ability of God. I know what to do at all times. I have God in me. God is with me – who can be against me.

What is faith?

Man is born with natural faith. Faith is natural to man. When a child is born, there is an immediate attachment of the child to the mother and the child immediately believes that the mother will provide and protect. The child is born with faith in the mother and as the child gets to know the father, the child develops faith in the father and in other.

The Natural faith of man – trusting and relying on things that we have experienced in life. Example that we have used in the past, getting on an airplane. Trusting the pilot to get you there when you don't even know the way. That's faith in a system because we know that it's worked for us.

Dictionary definition of faith: Confidence or trust in a person or thing: *faith in another's ability*.

Belief in God or in the doctrines or teachings of religion

(Ask for volunteer) Natural Faith says I trust that this chair will support my weight. Without thinking about it, I seat myself on the chair.

Faith in God is believing the Word of God. If the Word of God says there is a chair here and I invite you to seat upon the chair that you can not see, now you require faith in that Word of God to seat upon a chair that you can not see. That is faith based upon the Word. Not what you can see, feel or touch.

Everything works in the kingdom by faith. Jesus said to a woman – your faith has made you whole. Your faith has made you whole. Wholeness in all areas of your lives through - Total Life Empowerment for Transformation. Faith is the language of the kingdom. Faith is the currency of the kingdom. Faith is the principal instrument you need for exploits in your life. Faith will turn you into an unbeatable and unstoppable person.

What is faith?

Hebrews 11:1

New King James Version (NKJV)

By Faith We Understand

11 Now faith is the substance of things hoped for, the evidence of things not seen.

Hebrews 11:1

Amplified Bible (AMP)

11 Now faith is the assurance (the confirmation, ^{the title deed}) of the things [we] hope for, being the proof of things [we] do not see *and* the conviction of their reality [faith perceiving as real fact what is not revealed to the senses].

Hebrews 11:1

The Message (MSG)

Faith in What We Don't See

The fundamental fact of existence is that this trust in God, this faith, is the firm foundation under everything that makes life worth living. It's our handle on what we can't see.

Faith is a tangible substance that you need for the things that you are hoping for. I have described to you natural faith but the faith that I will be referring to is the faith based upon the word of God.

Jesus said:

Mark 11:22

New King James Version (NKJV)

²² So Jesus answered and said to them, “Have faith in God.

Mark 11:22

Amplified Bible (AMP)

²² And Jesus, replying, said to them, Have faith in God [constantly].

Mark 11:22

The Message (MSG)

²² Jesus was matter-of-fact: Embrace this God-life.

Have faith in God – Have faith in who God says He is. Have faith in the Word of God. Have the God kind of faith. Your faith determines the evidentiary proof of your relationship with God. You are saved by grace through faith.

The just shall live by faith – by a trust and belief in the Word of God.

Look at some examples of what faith achieved:

Hebrews 11:33-35

New King James Version (NKJV)

³³ who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, ³⁴ quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. ³⁵ Women received their dead raised to life again.

Others were tortured, not accepting deliverance, that they might obtain a better resurrection.

Hebrews 11:33-35

Amplified Bible (AMP)

³³ Who by [the help of] faith subdued kingdoms, administered justice, obtained promised blessings, closed the mouths of lions, ^(A)

³⁴ Extinguished the power of raging fire, escaped the devourings of the sword, out of frailty *and* weakness won strength *and* became stalwart, even mighty *and* resistless in battle, routing alien hosts. ^(B)

³⁵ [Some] women received again their dead by a resurrection. Others were tortured ^(a) to death with clubs, refusing to accept release [offered on the terms of denying their faith], so that they might be resurrected to a better life.

Hebrews 11:33-35

The Message (MSG)

³²⁻³⁵ I could go on and on, but I've run out of time. There are so many more—Gideon, Barak, Samson, Jephthah, David, Samuel, the prophets. . . . Through acts of faith, they toppled kingdoms, made justice work, took the promises for themselves. They were protected from lions, fires, and sword thrusts, turned disadvantage to advantage, won battles, routed alien armies. Women received their loved ones back from the dead. There were those who, under torture, refused to give in and go free, preferring something better: resurrection.

Jesus said, "Have faith in God." The God kind of faith is creative. Faith is creative. Speaking things that are not as though they were. The God kind of faith created the universe. The bible said God said and it was.

Hebrews 11:3

New King James Version (NKJV)

³ By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.

Hebrews 11:3

Amplified Bible (AMP)

³ By faith we understand that the worlds [during the successive ages] were framed (fashioned, put in order, and equipped for their intended purpose) by the word of God, so that what we see was not made out of things which are visible.

Hebrews 11:3

The Message (MSG)

³ By faith, we see the world called into existence by God's word, what we see created by what we don't see.

You can create solutions to your situation by your faith.

Let us simplify faith: The faith that we have been referring to is the word based faith. Therefore, the first thing about the exercise of faith is that it must be firmly rooted in the word of God.

1. Locate the Word.
2. Believe the Word.
3. Confess the Word.
4. Obey the Word.

The father of the boy located the Word. He located Jesus. Jesus is the word.

Mark 9:23-24

New King James Version (NKJV)

²³ Jesus said to him, “If you can believe, ^[a] all things *are* possible to him who believes.”

²⁴ Immediately the father of the child cried out and said with tears, “Lord, I believe; help my unbelief!”

Mark 9:23-24

Amplified Bible (AMP)

²³ And Jesus said, [You say to Me], If You can do anything? [Why,] all things can be (are possible) to him who believes!

²⁴ At once the father of the boy gave [an ^[a]eager, ^[b]piercing, inarticulate] cry *with tears*, and he said, Lord, I believe! [Constantly] help my

Mark 9:23-24

The Message (MSG)

²³ Jesus said, “If? There are no ‘ifs’ among believers. Anything can happen.”

²⁴ No sooner were the words out of his mouth than the father cried, “Then I believe. Help me with my doubts!”

Believe in your heart. You have to believe without doubting.

Romans 10:8-9

New King James Version (NKJV)

⁸ But what does it say? “The word is near you, in your mouth and in your heart”^[a] (that is, the word of faith which we preach): ⁹ that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

If you speak it and believe it: It shall be done unto you.

Mark 11:22-23

New King James Version (NKJV)

²² So Jesus answered and said to them, “Have faith in God. ²³ For assuredly, I say to you, whoever says to this mountain, ‘Be removed and be cast into the sea,’ and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says.

Mark 11:22-23

Amplified Bible (AMP)

²² And Jesus, replying, said to them, Have faith in God [constantly].

²³ Truly I tell you, whoever says to this mountain, Be lifted up and thrown into the sea! and does not doubt at all in his heart but believes that what he says will take place, it will be done for him.

Mark 11:22-23

The Message (MSG)

²²⁻²³ Jesus was matter-of-fact: “Embrace this God-life. Really embrace it, and nothing will be too much for you. This mountain, for instance: Just say, ‘Go jump in the lake’—no shuffling or shilly-shallying—and it’s as good as done.”

The word must be mixed with faith.

Hebrews 4:2

New King James Version (NKJV)

² For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them,^[a] not being mixed with faith in those who heard *it*.

Hebrews 4:2

Amplified Bible (AMP)

² For indeed we have had the glad tidings [Gospel of God] proclaimed to us just as truly as they [the Israelites of old did when the good news of deliverance from bondage came to them]; but the message they heard did not benefit them, because it was not mixed with faith (with ^[a]the leaning of the entire personality on God in absolute trust and confidence

in His power, wisdom, and goodness) by those who heard it; ^[b]*neither were they united in faith with the ones [Joshua and Caleb] who heard (did believe).*

Hebrews 4:2

The Message (MSG)

When the Promises Are Mixed with Faith

² We received the same promises as those people in the wilderness, but the promises didn't do them a bit of good because they didn't receive the promises with faith.

Faith is a powerful force.

Hebrews 11:2

New King James Version (NKJV)

² For by it the elders obtained a *good* testimony.

Hebrews 11:2

Amplified Bible (AMP)

² For by [faith—^[a]trust and holy fervor born of faith] the men of old had divine testimony borne to them *and* obtained a good report.

Hebrews 11:2

The Message (MSG)

Faith in What We Don't See

¹⁻² The fundamental fact of existence is that this trust in God, this faith, is the firm foundation under everything that makes life worth living. It's our handle on what we can't see. The act of faith is what distinguished our ancestors, set them above the crowd.

Abraham obtained a good report. Sarah obtained a good report. Isaac obtained a good report. Jacob obtained a good report. You will obtain a good report. In this season of empowerment, you will obtain a good report.

My faith is pleasing to God; therefore, I have the reward of God.

APPENDIX F

SERMON NOTES – LAW OF FAITH – FAITH THAT SPEAKS – 9/30/12

Total Life Transformation

The Faith that Speaks! - 09/30/12

Anchor Scripture:

Romans 10:8-9

New King James Version (NKJV)

⁸ But what does it say? “The word is near you, in your mouth and in your heart”^[a] (that is, the word of faith which we preach): ⁹ that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

Romans 10:8-9

Amplified Bible (AMP)

⁸ But what does it say? The Word (God’s message in Christ) is near you, on your lips and in your heart; that is, the Word (the message, the basis and object) of faith which we preach, ^(A)

⁹ Because if you acknowledge *and* confess with your lips that Jesus is Lord and in your heart believe (adhere to, trust in, and rely on the truth) that God raised Him from the dead, you will be saved.

Romans 10:8-9

The Message (MSG)

⁸⁻¹⁰ So what exactly was Moses saying?

The word that saves is right here,
as near as the tongue in your mouth,
as close as the heart in your chest.

It’s the word of faith that welcomes God to go to work and set things right for us. This is the core of our preaching. Say the welcoming word to God—“Jesus is my Master”—embracing, body and soul, God’s work of doing in us what he did in raising Jesus from the dead. That’s it. You’re not “doing” anything; you’re simply calling out to God, trusting him to do it for you. That’s salvation. With your whole being you embrace God setting things right, and then you say it, right out loud: “God has set everything right between him and me!”

Pray

Welcome to the 3rd Teaching on Empowerment for Total Life Transformation through the ministering of the Word of Faith.

We are believing for transformation through the Word of Faith. What I am about to share with you is very foundational to your faith. You may say I have heard a message on this topic before but I want you to listen attentively. Because, this time we are going to listen, learn and do. We are going to do what the Word tells us to do in Jesus name. Amen.

We started the series with the Law of Faith. And we came to the conclusion that the Law of Faith works. It is working for you. Just like every other natural law, it works every where and in every country. The Law of faith. It works.

Last week, the question was what is faith?

The natural faith that is based upon the sense and the Word based faith that is not based upon what you can see feel touch smell and taste.

Thomas I will not believe until I have seen and felt the Him. Jesus said blessed are the ones that do not see but believe.

You believe must be based upon the Word. You must believe like Abraham believe and he became fully persuaded concerning the Word of God. If God said it He will perform it. He is not a man that He should lie not the son of man that He should repent. Has He said, and will not do? Or has He spoken, and will He not make good? Number 23:19.

Faith is grasping the unrealities of hope and bringing them into the realm of reality. Faith is the evidence of things not seen.

Remember the bible says that “without Faith it is impossible to please God, whoever comes to God must believe that He is and He is a rewarder of those that diligently seek Him. Heb. 11:6.

We are continuing in our quest to diligently seek Him and we have an expectation of the reward of God. Your expectation provokes the manifestation. You came in here with expectation, is that right? I have an expectation, how about you. I have the expectation that we shall receive the reward of God by faith.

Jesus said to a woman – your faith has made you whole. Your faith has made you whole. Wholeness in all areas of your lives through - Total Life Empowerment for Transformation.

Quick definitions:

Empowerment means the ability of God released into a man or woman. Ability of God. Receive the ability of God.

Transformation means change.

Empowerment for Transformation means – The ability of God released into you to bring change.

What do you want to change in your life? Health, Finances, Marriage, Relationships, Fears, Anxiety, Generational Curses, Children, Grand Children, Relationship with God. You have come to the right place. You are in the right place at the right time.

There are two main conditions that I am assuming are in place for the purpose of the Empowerment for Transformation. The first is that you must be born again and the second is that you must be baptized in with the Holy Spirit, with the initial evidence of speaking in other tongues. It is the Holy Spirit that empowers you. The release of the Holy Spirit into man is the release of the ability of God into man. It is a release of the power of God – the ability of God. That is why Jesus said wait in Jerusalem until you receive the promise of the Father. When the promise of the Father comes upon you, you will be empowered for your assignment. Luke 24:49.

Empowered. The ability of God in you. Imagine yourself with the ability of God in all situations. I have the ability of God. I have the power of God in me. I have the ability of God. I know what to do at all times. I have God in me. God is with me – who can be against me.

Today – I want to share with you – The Faith that Speaks. My faith speaks. There is power in the faith that speaks.

Mark 11:22-23

New King James Version (NKJV)

²² So Jesus answered and said to them, “Have faith in God. ²³ For assuredly, I say to you, whoever says to this mountain, ‘Be removed and be cast into the sea,’ and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says.

Mark 11:22-23

Amplified Bible (AMP)

²² And Jesus, replying, said to them, Have faith in God [constantly].

²³ Truly I tell you, whoever says to this mountain, Be lifted up and thrown into the sea! and does not doubt at all in his heart but believes that what he says will take place, it will be done for him.

Whoever says and does not doubt will have whatever he says.

Why would you doubt in your heart if you know that you will have what you say? Doubt arises when the word that you are saying is not a direct flow from what is planted in your heart.

Jesus said to Peter and to us all – Have the God kind of Faith. Remember that your mouth speaks out of the abundance of the heart. What do I mean – when you don’t believe in your heart but you are just mouthing the words? That is when people begin say this faith thing does not work. How can it not work? How can the Word of Faith not work?

It worked for Abraham, it worked for Isaac, it worked for Jacob, it worked for David, it worked for Jesus, it worked for Paul. It works. It is working for you. It is working for me.

The sower sowed the word. Do you not understand this parable, it is foundational, and how can you understand all the other parables?

1. Wayside: They hear the word and Satan immediately takes it away because it is not sown in their hearts.
2. Stony Ground: They hear the word and receive it with gladness with no root. When tribulation or persecution comes they stumble.
3. Among thorns: They hear the word but the care of the world and the deceitfulness of riches and the cares of other things choke the word and it is unfruitful.
4. Good Ground: They hear the word and accept the word – they believe the word and bear fruit – 30, 60 some 100 fold.

The word of God must be sown in your heart.

The anchor scripture:

Romans 10:8-9

New King James Version (NKJV)

⁸ But what does it say? “The word is near you, in your mouth and in your heart”^[a] (that is, the word of faith which we preach): ⁹ that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

Next verse:

Romans 10:10

New King James Version (NKJV)

¹⁰ For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

Romans 10:10

Amplified Bible (AMP)

¹⁰ For with the heart a person believes (adheres to, trusts in, and relies on Christ) and so is justified (declared righteous, acceptable to God), and with the mouth he confesses (declares openly and speaks out freely his faith) *and* confirms [his] salvation.

Jesus said – have faith in God which means that you have the God kind of faith. What is the God king of faith?

The God kind of faith creates solutions through the spoken word. It is creative in nature but it works through the release of the spoken word. You believe in your heart and you confess with your mouth.

You must release what you believe in your heart through the spoken word. The woman with the issue of blood said if only I can touch the hem of His garment I shall be made whole, she believe and she said and she acted and she received. There is power in the faith that speaks.

Hebrews 10:23

King James Version (KJV)

²³ Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)

Hebrews 10:23

New King James Version (NKJV)

²³ Let us hold fast the confession of *our* hope without wavering, for He who promised is faithful.

Hebrews 10:23

Amplified Bible (AMP)

²³ So let us seize *and* hold fast *and* retain without wavering the ^[a]hope we cherish *and* confess *and* our acknowledgement of it, for He Who promised is reliable (sure) *and* faithful to His word.

KJV said the profession of our faith & NKJV called it the confession of our hope.

Your profession is your job – what you do. The confession of your hope is your profession. It is what you do.

The Word of faith worked for God. Your God is a faith God. Without faith it is impossible to please God. When God is please with us, we have whatever we ask of Him. 1 John 3:22. God is please with us when we believe in His Son, Jesus Christ. His Son is the personification of His Word. His Son is His Word. Believe in the Word of God.

God is a faith God. Faith is creative. God created by faith.

Hebrews 11:3

New King James Version (NKJV)

³ By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.

Hebrews 11:3

Amplified Bible (AMP)

³ By faith we understand that the worlds [during the successive ages] were framed (fashioned, put in order, and equipped for their intended purpose) by the word of God, so that what we see was not made out of things which are visible.

Hebrews 11:3

The Message (MSG)

³ By faith, we see the world called into existence by God's word, what we see created by what we don't see.

Jesus stood on the boat. There was storm. The boat was rocking back and forth. You could not stand straight in the boat. Everything was rocking. Jesus said, let me show you how you create peace out of this storm. Speak – peace be still but you must believe it in your heart without doubting. That's how you do it.

The disciples said who He is, really the Son of God. Even the wind and the sea obey him. The wind and the sea are waiting to obey the sons of God. The elements are waiting to obey you because you have the ability of God in you. You are empowered by the Holy Spirit to operate in the divine nature of God. You are empowered for transformation. You have the ability of God to bring change in your circumstances. There is power in the faith that speaks.

The world is waiting for the manifestation of the sons of God. Where are the sons of God. Those who are led of the Spirit. Those that declare a thing and it is established. Those who command the mountains of life to move and the mountains move. There is power in the faith that speaks.

The angels are waiting for you to release the word of God. The word of His power. The word of faith. Not the word of your circumstances or your situations. Release the word. There is power in the faith that speaks.

The centurion said to Jesus – you don't need to come to my house and lay hands - just send the word and my servant will be made whole. The word will do what Jesus will do in person.

Where is the faith of the centurion in this place? Where are the people that have the faith of the centurion? Where are the people that are shouting Jesus said your word and my situations and circumstances will change and be made whole.

Jesus is saying – I have already given some of you – not all of you. The ones with the good ground, those ones – I have given them a power of attorney to use my power and authority as if I am the one speaking. There is power in the faith that speaks.

I said the angels are waiting for the release of the word, right?

Psalm 103:20

New King James Version (NKJV)

²⁰ Bless the LORD, you His angels,
Who excel in strength, who do His word,
Heeding the voice of His word.

Psalm 103:20

Amplified Bible (AMP)

²⁰ Bless (affectionately, gratefully praise) the Lord, you His angels, you mighty ones who do His commandments, hearkening to the voice of His word.

Psalm 103:20

The Message (MSG)

¹⁹⁻²² So bless GOD, you angels,
ready and able to fly at his bidding,
quick to hear and do what he says.

There is a five fold ministry in the church – Apostles, teachers, pastors, evangelists, prophets. There is a five fold ministry of the angels too.

1. They bless the Lord in worship and service;
2. They do His will concerning activities on earth;
3. They heed the voice of the word of God spoken through the believer on earth;
4. They minister on God's behalf; and
5. They do God's pleasure.

They heed the voice of the Word of God. When you put voice to the words of God the angel respond as if they are hearing God speak. You are a partaker, a sharer of the divine nature of God. When you speak the word of faith the angels respond because as far as they are concerned they are hearing the word of God. There is power in the faith that speaks.

God created the whole universe by said "Let there be." Jesus created the peace in the storm by speaking "Peace – be still."

Proverbs 18:21

New King James Version (NKJV)

²¹ Death and life *are* in the power of the tongue,
And those who love it will eat its fruit.

Proverbs 18:21

Amplified Bible (AMP)

²¹ Death and life are in the power of the tongue, and they who indulge in it shall eat the fruit of it [for death or life].

Proverbs 18:21

The Message (MSG)

²¹ Words kill, words give life;
they're either poison or fruit—you choose.

Deuteronomy 30:19

New King James Version (NKJV)

¹⁹ I call heaven and earth as witnesses today against you, *that* I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live;

Choose life with the words you speak. Speak life even to those things that are called dead. Speak life. There is power in the faith that speaks. There is power in the faith that speaks.

A lot of believers are ensnared and entrapped by their words. They speak unbelief, doubt, fear anxiety as if its going out of fashion. Speak faith. Speak faith. Speak the faith of God. There is power in the faith that speaks.

God created by His word. He maintains with His word.

Hebrews 1:3

New King James Version (NKJV)

³ who being the brightness of *His* glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself^[a] purged our^[b] sins, sat down at the right hand of the Majesty on high,

Hebrews 1:3

Amplified Bible (AMP)

³ He is the sole expression of the glory of God [the Light-being, the ^[a]out-raying or radiance of the divine], and He is the perfect imprint *and* very image of [God's] nature, upholding *and* maintaining *and* guiding *and* propelling the universe by His mighty word

of power. When He had *by offering Himself* accomplished *our* cleansing of sins *and* riddance of guilt, He sat down at the right hand of the divine Majesty on high,

Hebrews 1:3

The Message (MSG)

¹⁻³ Going through a long line of prophets, God has been addressing our ancestors in different ways for centuries. Recently he spoke to us directly through his Son. By his Son, God created the world in the beginning, and it will all belong to the Son at the end. This Son perfectly mirrors God, and is stamped with God's nature. He holds everything together by what he says—powerful words!

The word of His power. There is power in the faith that speaks. Faith that speaks stopped the storm, brought Lazarus to life, healed many, brought deliverance. The faith that speaks – Peter and the drought of fish in His net. Call those things that are not as though they were.

When I speak mountains move. My faith moves mountains.

APPENDIX G

SERMON NOTES – LAW OF FAITH – HOW TO OBTAIN THIS FAITH –

10/7/12

Total Life Empowerment

How to obtain this faith? – 10/07/12

Anchor Scripture:

Romans 10:8-9

New King James Version (NKJV)

⁸ But what does it say? “The word is near you, in your mouth and in your heart”^[a] (that is, the word of faith which we preach): ⁹ that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

Romans 10:8-9

Amplified Bible (AMP)

⁸ But what does it say? The Word (God’s message in Christ) is near you, on your lips and in your heart; that is, the Word (the message, the basis and object) of faith which we preach, ^(A)

⁹ Because if you acknowledge *and* confess with your lips that Jesus is Lord and in your heart believe (adhere to, trust in, and rely on the truth) that God raised Him from the dead, you will be saved.

Romans 10:8-9

The Message (MSG)

⁸⁻¹⁰ So what exactly was Moses saying?

The word that saves is right here,
as near as the tongue in your mouth,
as close as the heart in your chest.

It’s the word of faith that welcomes God to go to work and set things right for us. This is the core of our preaching. Say the welcoming word to God—“Jesus is my Master”—embracing, body and soul, God’s work of doing in us what he did in raising Jesus from the dead. That’s it. You’re not “doing” anything; you’re simply calling out to God, trusting him to do it for you. That’s salvation. With your whole being you embrace God setting things right, and then you say it, right out loud: “God has set everything right between him and me!”

Pray

Welcome to the 4th Teaching on Empowerment for Total Life Transformation through the ministering of the Word of Faith.

We are believing for transformation through the Word of Faith. What I am about to share with you is very foundational to your faith. You may say I have heard a message on this topic before but I want you to listen attentively. Because, this time we are going to listen, learn and do. We are going to do what the Word tells us to do in Jesus name. Amen.

We started the series with the Law of Faith. And we came to the conclusion that the Law of Faith works. It is working for you. Just like every other natural law, it works every where and in every country. The Law of faith. It works.

Next was the question what is faith?

Last week - The Faith that Speaks. My faith speaks. There is power in the faith that speaks.

Faith is grasping the unrealities of hope and bringing them into the realm of reality. Faith is the evidence of things not seen.

Faith is the substance of things hoped for and the evidence of things not seen.

The natural faith that is based upon the sense and the Word based faith that is not based upon what you can see feel touch smell and taste.

Thomas I will not believe until I have seen and felt Him. Jesus said blessed are the ones that do not see but believe.

Your belief must be based upon the Word of God. You must believe like Abraham believed, and he became fully persuaded concerning the Word of God. If God said it, He will perform it. He is not a man that He should lie, not the son of man that He should repent. Has He said, and will not do? Or has He spoken, and will He not make good? Number 23:19.

Remember the bible says that “without Faith it is impossible to please God, whoever comes to God must believe that He is and He is a rewarder of those that diligently seek Him. Heb. 11:6.

Quick definitions:

Empowerment means the ability of God released into a man or woman. Ability of God. Receive the ability of God.

Transformation means change.

Empowerment for Transformation means – The ability of God released into you to bring change.

There are two main conditions that I am assuming are in place for the purpose of the Empowerment for Transformation. The first is that you must be born again and the second is that you must be baptized in with the Holy Spirit, with the initial evidence of speaking in other tongues. It is the Holy Spirit that empowers you. The release of the Holy Spirit into man is the release of the ability of God into man. It is a release of the power of God – the ability of God. That is why Jesus said wait in Jerusalem until you receive the promise of the Father. When the promise of the Father comes upon you, you will be empowered for your assignment. Luke 24:49.

Empowered. The ability of God in you. Imagine yourself with the ability of God in all situations. I have the ability of God. I have the power of God in me. I have the ability of God. I know what to do at all times. I have God in me. God is with me – who can be against me.

Today – I want to share with you – How do I obtain this faith?

Jesus said Have faith? Have faith in God. Mark 11:22

How do you get this mountain moving faith? Faith that will stop the mouths of tigers and lions. Faith that will guarantee a transformation in your life. The faith that works. How do you get this faith?

Ephesians 2:8-9

New King James Version (NKJV)

⁸ For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, ⁹ not of works, lest anyone should boast.

Ephesians 2:8-9

Amplified Bible (AMP)

⁸ For it is by free grace (God's unmerited favor) that you are saved (^[a]delivered from judgment *and* made partakers of Christ's salvation) through [your] faith. And this [salvation] is not of yourselves [of your own doing, it came not through your own striving], but it is the gift of God;

⁹ Not because of works [not the fulfillment of the Law's demands], lest any man should boast. [It is not the result of what anyone can possibly do, so no one can pride himself in it or take glory to himself.]

Ephesians 2:8-9

The Message (MSG)

⁷⁻¹⁰ Now God has us where he wants us, with all the time in this world and the next to shower grace and kindness upon us in Christ Jesus. Saving is all his idea, and all his work. All we do is trust him enough to let him do it. It's God's gift from start to finish! We don't play the major role. If we did, we'd probably go around bragging that we'd done the whole thing! No, we neither make nor save ourselves. God does both the making and saving. He creates each of us by Christ Jesus to join him in the work he does, the good work he has gotten ready for us to do, work we had better be doing.

Romans 12:3

King James Version (KJV)

³ For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

Romans 12:3

New King James Version (NKJV)

Serve God with Spiritual Gifts

³ For I say, through the grace given to me, to everyone who is among you, not to think *of himself* more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith.

Romans 12:3

Amplified Bible (AMP)

³ For by the grace (unmerited favor of God) given to me I warn everyone among you not to estimate *and* think of himself more highly than he ought [not to have an exaggerated opinion of his own importance], but to rate his ability with sober judgment, each according to the degree of faith apportioned by God to him.

How do you obtain this free gift?

Romans 10:17

New King James Version (NKJV)

¹⁷ So then faith *comes* by hearing, and hearing by the word of God.

Romans 10:17

Amplified Bible (AMP)

¹⁷ So faith comes by hearing [what is told], and what is heard comes by the preaching [of the message that came from the lips] of Christ (the Messiah Himself).

I have the God kind of Faith. My faith moves mountains.

APPENDIX H

SERMON NOTES – LAW OF FAITH – THE FOUNDATION OF FAITH –

10/14/12

Total Life Transformation

The Foundation of Faith – 10/14/12

Anchor Scripture:

Romans 10:8-9

New King James Version (NKJV)

⁸ But what does it say? “The word is near you, in your mouth and in your heart”^[a] (that is, the word of faith which we preach): ⁹ that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

Romans 10:8-9

Amplified Bible (AMP)

⁸ But what does it say? The Word (God’s message in Christ) is near you, on your lips and in your heart; that is, the Word (the message, the basis and object) of faith which we preach, ^(A)

⁹ Because if you acknowledge *and* confess with your lips that Jesus is Lord and in your heart believe (adhere to, trust in, and rely on the truth) that God raised Him from the dead, you will be saved.

Romans 10:8-9

The Message (MSG)

⁸⁻¹⁰ So what exactly was Moses saying?

The word that saves is right here,
as near as the tongue in your mouth,
as close as the heart in your chest.

It’s the word of faith that welcomes God to go to work and set things right for us. This is the core of our preaching. Say the welcoming word to God—“Jesus is my Master”—embracing, body and soul, God’s work of doing in us what he did in raising Jesus from the dead. That’s it. You’re not “doing” anything; you’re simply calling out to God, trusting him to do it for you. That’s salvation. With your whole being you embrace God setting things right, and then you say it, right out loud: “God has set everything right between him and me!”

Pray

Welcome to the 6th and the last Teaching on Empowerment for Total Life Transformation through the ministering of the Word of Faith.

We started the series with the Law of Faith. And we came to the conclusion that the Law of Faith works. It is working for you. Just like every other natural law, it works every where and in every country. The Law of faith. It works.

Next was the question what is faith? Faith is the substance of things hoped for and the evidence of things not seen.

The Faith that Speaks. My faith speaks. There is power in the faith that speaks.

Faith is grasping the unrealities of hope and bringing them into the realm of reality. Faith is the evidence of things not seen.

Remember the bible says that “without Faith it is impossible to please God, whoever comes to God must believe that He is and He is a rewarder of those that diligently seek Him. Heb. 11:6.

Quick definitions:

Empowerment means the ability of God released into a man or woman. Ability of God. Receive the ability of God.

Transformation means change.

Empowerment for Transformation means – The ability of God released into you to bring change.

There are two main conditions that I am assuming are in place for the purpose of the Empowerment for Transformation. The first is that you must be born again and the second is that you must be baptized in with the Holy Spirit, with the initial evidence of

speaking in other tongues. It is the Holy Spirit that empowers you. The release of the Holy Spirit into man is the release of the ability of God into man. It is a release of the power of God – the ability of God. That is why Jesus said wait in Jerusalem until you receive the promise of the Father. When the promise of the Father comes upon you, you will be empowered for your assignment. Luke 24:49.

We are empowered. We have the ability of God. I have the power of God in me. I have the ability of God. I know what to do at all times. I have God in me. God is with me – who can be against me.

How do I obtain this faith?

Romans 10:17

New King James Version (NKJV)

¹⁷ So then faith *comes* by hearing, and hearing by the word of God.

Last week – The Word of God is the Foundation of your Faith. Jesus said - Have faith in God. Mark 11:22

Have God kind of faith. Faith that will stop the mouths of tigers and lions. Faith that will guarantee a transformation in your life. The faith that works.

Faith Boosters:

Faith works by love

Galatians 5:5-6

New King James Version (NKJV)

⁵ For we through the Spirit eagerly wait for the hope of righteousness by faith. ⁶ For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.

Galatians 5:5-6

Amplified Bible (AMP)

⁵ For we, [not relying on the Law but] through the [Holy] Spirit's [help], by faith anticipate *and* wait for the blessing *and* good for which our righteousness *and* right standing with God [our ^[a] conformity to His will in purpose, thought, and action, causes us] to hope.

⁶ For [if we are] in Christ Jesus, neither circumcision nor uncircumcision counts for anything, but only faith activated *and* energized *and* expressed *and* working through love.

Galatians 5:5-6

The Message (MSG)

⁴⁻⁶ I suspect you would never intend this, but this is what happens. When you attempt to live by your own religious plans and projects, you are cut off from Christ, you fall out of grace. Meanwhile we expectantly wait for a satisfying relationship with the Spirit. For in Christ, neither our most conscientious religion nor disregard of religion amounts to anything. What matters is something far more interior: faith expressed in love.

Remember:

Hebrews 11:6

New King James Version (NKJV)

⁶ But without faith *it is* impossible to please *Him*, for he who comes to God must believe that He is, and *that* He is a rewarder of those who diligently seek Him.

I have the God kind of Faith. My faith is based the Love of God.

APPENDIX I

SERMON NOTES – LAW OF FAITH – FAITH BOOSTERS – 10/21/12

Total Life Transformation

The Faith Boosters – 10/21/12

Anchor Scripture:

Romans 10:8-9

New King James Version (NKJV)

⁸ But what does it say? “The word is near you, in your mouth and in your heart”^[a] (that is, the word of faith which we preach): ⁹ that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

Romans 10:8-9

Amplified Bible (AMP)

⁸ But what does it say? The Word (God’s message in Christ) is near you, on your lips and in your heart; that is, the Word (the message, the basis and object) of faith which we preach, ^(A)

⁹ Because if you acknowledge *and* confess with your lips that Jesus is Lord and in your heart believe (adhere to, trust in, and rely on the truth) that God raised Him from the dead, you will be saved.

Romans 10:8-9

The Message (MSG)

⁸⁻¹⁰ So what exactly was Moses saying?

The word that saves is right here,
as near as the tongue in your mouth,
as close as the heart in your chest.

It’s the word of faith that welcomes God to go to work and set things right for us. This is the core of our preaching. Say the welcoming word to God—“Jesus is my Master”—embracing, body and soul, God’s work of doing in us what he did in raising Jesus from the dead. That’s it. You’re not “doing” anything; you’re simply calling out to God, trusting him to do it for you. That’s salvation. With your whole being you embrace God setting things right, and then you say it, right out loud: “God has set everything right between him and me!”

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Faith is grasping the unrealities of hope and bringing them into the realm of reality. Faith is the evidence of things not seen.

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We are empowered. We have the ability of God. I have the power of God in me. I have the ability of God. I know what to do at all times. I have God in me. God is with me – who can be against me.

How do I obtain this faith?

Romans 10:17

New King James Version (NKJV)

¹⁷ So then faith *comes* by hearing, and hearing by the word of God.

Last week – The Word of God is the Foundation of your Faith. Jesus said - Have faith in God. Mark 11:22

Have God kind of faith. Faith that will stop the mouth of tigers and lions. Faith that will guarantee a transformation in your life. The faith that works.

Faith Booster: Love

Faith works by love

Galatians 5:5-6

New King James Version (NKJV)

⁵ For we through the Spirit eagerly wait for the hope of righteousness by faith. ⁶ For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.

Galatians 5:5-6

Amplified Bible (AMP)

⁵ For we, [not relying on the Law but] through the [Holy] Spirit's [help], by faith anticipate *and* wait for the blessing *and* good for which our righteousness *and* right standing with God [our ^[a] conformity to His will in purpose, thought, and action, causes us] to hope.

⁶ For [if we are] in Christ Jesus, neither circumcision nor uncircumcision counts for anything, but only faith activated *and* energized *and* expressed *and* working through love.

Galatians 5:5-6

The Message (MSG)

⁴⁻⁶ I suspect you would never intend this, but this is what happens. When you attempt to live by your own religious plans and projects, you are cut off from Christ, you fall out of grace. Meanwhile we expectantly wait for a satisfying relationship with the Spirit. For in Christ, neither our most conscientious religion nor disregard of religion amounts to anything. What matters is something far more interior: faith expressed in love.

Remember:

Hebrews 11:6

New King James Version (NKJV)

⁶ But without faith *it is* impossible to please *Him*, for he who comes to God must believe that He is, and *that* He is a rewarder of those who diligently seek Him.

He is? Who is God?

1 John 4:7-9

New King James Version (NKJV)

Knowing God Through Love

⁷ Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. ⁸ He who does not love does not know God, for God is love. ⁹ In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him.

1 John 4:7-9

Amplified Bible (AMP)

⁷ Beloved, let us love one another, for love is (springs) from God; and he who loves [his fellowmen] is begotten (born) of God and is coming [progressively] to know *and* understand God [to perceive and recognize and get a better and clearer knowledge of Him].

⁸ He who does not love has not become acquainted with God [does not and never did know Him], for God is love.

⁹ In this the love of God was made manifest (displayed) where we are concerned: in that God sent His Son, the only begotten *or* ^[a]unique [Son], into the world so that we might live through Him.

1 John 4:7-9

The Message (MSG)

God Is Love

⁷⁻¹⁰ My beloved friends, let us continue to love each other since love comes from God. Everyone who loves is born of God and experiences a relationship with God. The person who refuses to love doesn't know the first thing about God, because God *is* love—so you can't know him if you don't love. This is how God showed his love for us: God sent his only Son into the world so we might live through him. This is the kind of love we are talking about—not that we once upon a time loved God, but that he loved us and sent his Son as a sacrifice to clear away our sins and the damage they've done to our relationship with God.

Another Faith Booster:

Jude 1:20

New King James Version (NKJV)

Maintain Your Life with God

²⁰ But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit,

Jude 1:20

Amplified Bible (AMP)

²⁰ But you, beloved, build yourselves up [founded] on your most holy faith [^[a]make progress, rise like an edifice higher and higher], praying in the Holy Spirit;

Jude 1:20

The Message (MSG)

²⁰⁻²¹ But you, dear friends, carefully build yourselves up in this most holy faith by praying in the Holy Spirit, staying right at the center of God's love, keeping your arms open and outstretched, ready for the mercy of our Master, Jesus Christ. This is the unending life, the *real* life!

I have the God kind of Faith. My faith is based the Love of God.

APPENDIX J

**DAILY TEXT/E-MAIL MESSAGES WITH SCRIPTURE FOR READING,
SCRIPTURE FOR MEDITATION & PRAYER POINT.**

Daily Text/E-Mail Messages with scripture for reading, scripture for meditation & prayer point.

Praise God and thank you for your interest in joining our Empowerment for Transformation. It is the season of **Empowerment for Transformation** starting from Mon. Sept 17. On Monday, Sept. 17 prayer is at 8 – 9 pm EST. Prayer Line #: 605 475-6333. Access Code: 986-6755. Please meditate on Rom. 10:8-10. Any questions please call. Expect the manifestation of the supernatural. Be Blessed. Total Life Empowerment

Total Life Empowerment

Day 1:

Read: Romans 10 (Whole Chapter)

Meditate on: Rom. 10:8-10:

Prayer point: I have the Word of faith in my mouth and in my heart. Therefore, I will only meditate upon the Word of Faith and I will only speak the Word of Faith. The Word of Faith will not depart from my mouth and will not depart from my meditation.

Prayer at 8 pm tonite.

Day 2:

Read: Acts 1 (Whole Chapter)

Meditate on: Acts 1:8

Prayer point: I have received the baptism of the Holy Spirit with the initial evidence of speaking in tongues; therefore I am empowered for transformation. The Holy Spirit has released the ability of God upon me to bring about change in the needed and desired areas of my life.

Prayer at 8 pm EST.

Day 3:

Read Joshua 1 (Whole Chapter)

Meditate on: Joshua 1:8

Prayer point: The promises of God will not depart from my mouth and I will meditate upon the promises of God day and night. I will only speak the promises of God and nothing else. I will meditate upon the promises of God and nothing else. I will obey the commandments of God.

Day 4:

Read: Mark 11 (Whole Chapter)

Meditate on: Mark 11:22-23

Prayer point: I have the God kind of faith. I have the creative faith of God. With the God kind of Faith in me I am empowered to transform my situations and circumstances. I have the ability of God to effect change in all situations and circumstances. With the God kind of faith in me, I create solutions. I have the solution to every situation and circumstance.

Day 5:

Read: Mark 11 (Whole Chapter)

Meditate on: Mark 11:23

Prayer point: Jesus said that if I say it, believing and without doubt in my heart, I will have what I say. Therefore, I only say what I desire in accordance with the Word of God. What I do not desire I do not say. I decree a thing and it manifests. I have what I say. I create solutions for life by the things that I say. I am a believer not a doubter.

Day 6:

Read: Romans 4 (Whole Chapter)

Meditate on: Romans 4:20-21.

Prayer point: I believe the Word of God. I have no doubt in my heart that the Word of Faith works. I receive the promises of God for my life and I will not waiver at the promises of God. I am fully convinced that what he has promised He is able to perform.

Prayer at 8 pm EST.

Day 7:

Read: Hebrews 10 (Whole Chapter)

Meditate on: Heb. 10:35-39

Prayer point: I have confidence in the Word of God. I will not cast away the confidence that I have in the Word of God. I am doing the will of God therefore I receive the promise of God for my life. I am just and I live by faith in God.

Prayer at 8 pm EST.

Day 8:

Read: John 15 (Whole Chapter)

Meditate on: John 15:7

Prayer point: I am connected to the Word. I abide in the Word of God. The Word abides in me. Whatsoever I desire according to His Word shall be done unto me. I receive my needs and my desires. I am fruitful and my Father is glorified.

Prayer at 8 pm EST.

Day 9:

Read: 1 John 3 (Whole Chapter)

Meditate on: 1 John 3:21-23

Prayer point: I have confidence towards God and His Word because my heart does not condemn me. I keep the commandments of God and I do things that are pleasing in His sight, therefore, whatever I ask I receive. The love of God is in my heart. I love God and man.

Prayer at 8 pm EST.

Day 10.

Read: John 16 (Whole Chapter)

Meditate on: John 16:23-24

Prayer point: Whatever I ask the Father in the name of Jesus, the Father gives to me that my joy may be full. I ask in the name of Jesus and I receive and my joy is full. Thank you, Lord.

Prayer at 8 pm EST.

Day 11.

Read: Mark 11 (Whole Chapter)

Meditate on: Mark 11:24

Prayer point: I have asked in the name of Jesus, I abide in the word and the word abides in me, I do things that are pleasing in the sight of God. Therefore, I believe that I have received all that I have asked for. I believe I receive, in the name of Jesus.

Prayer at 8 pm EST.

Day 12.

Read: Hebrew 4 (Whole Chapter)

Meditate on: Heb. 4:1-2

Prayer point: I am entering the rest of God. A rest from all fears, anxieties and doubt. I receive the promises of God with faith, believing and not doubting. I mix the Word with faith.

Prayer at 8 pm EST.

Day 13.

Read: Hebrew 4 (Whole Chapter)

Meditate on: Heb. 4:16

Prayer point: I come boldly to the throne of FAVOR. I have come to receive MERCY and FAVOR to help me in time of every need.

Prayer at 8 pm EST.

Day 14.

Read: Proverbs 18 (Whole Chapter)

Meditate on: Heb. 18:21

Prayer point: There is life in my tongue. I speak the Word of Life upon myself, my family, my situations and circumstances. I speak death to sickness and disease, to lack and insufficiency, and every devise of the devil. I declare that the Life of God operates in me.

Prayer at 8 pm EST.

Day 15.

Read: Psalm 5 (Whole Chapter)

Meditate on: Ps. 5:11-12

Prayer point: This month is a month of FAVOR for me and my household. I encounter FAVOR everywhere that I go. FAVOR goes before me and prepares the place for me. FAVOR surrounds me. Boldly, I receive the FAVOR of God and I give FAVOR to other. I am highly FAVORed.

Prayer at 8 pm EST.

Day 16.

Read: Esther 5 (Whole Chapter)

Meditate on: Esther 5:2

Prayer point: Today is a day of FAVOR, I receive the FAVOR of God everywhere I go. I receive favor even in unexpected places. God favors me.

Prayer at 8 pm EST.

Day 17.

Read: Luke 1 (Whole Chapter)

Meditate on: Luke 1:26-30

Prayer point: I rejoice because I am highly favored. I have found favor in the sight of God. Let it be unto me according to the Word of God.

Prayer @ 8 pm EST. Be Blessed

Day 18.

Read: Exodus 3 (Whole Chapter)

Meditate on: Exodus 3:20-21

Prayer point: The FAVOR of God has released me from every bondage. I have FAVOR with everyone that I encounter even with my enemies. The mighty hand of God has made a way for me because I am highly FAVORED.

Prayer @ 8 pm EST. Be Blessed.

Day 19.

Read: Psalm 30 (Whole Chapter)

Meditate on: Psalm 30:4-7

Prayer point: I sing praises to God because He has FAVORED me for life. I receive a lifetime of FAVOR. Every morning, I am filled with the joy of the Lord. The FAVOR of God has made me strong and courageous and I shall never be moved.

Prayer @ 8 pm EST. Be Blessed

Day 20.

Read: Genesis 39 (Whole Chapter)

Meditate on: Genesis 39: 4 & 21

Prayer point: I have FAVOR in the sight of God, therefore, I expect FAVOR in the sight of people. The FAVOR of God makes a way for me, even when there appears to be no way. The FAVOR of God brings promotion into my life.

Prayer @ 8 pm EST. Be Blessed

Day 21.

Read: Roman 15 (Whole Chapter)

Meditate on: Romans 15:13

Prayer point: The God of my hope has filled me with all joy and peace in believing [through the experience of my faith] that by the power of the Holy Spirit I abound and overflow (bubbling over) with hope. I have hope.

Prayer at 8 pm EST.

Day 22.

Read: 1 Timothy 6 (Whole Chapter)

Meditate on: 1 Timothy 6:11-12

Prayer point: I flee the things that are not of God and I pursue godliness, faith, love, patience and gentleness. I continue my confession of faith. I continue to fight the good fight of faith.

Prayer at 8 pm EST.

Day 23.

Read: 1 John 5 (Whole Chapter)

Meditate on: 1 John 5:4-5

Prayer point: I have world overcoming faith. I have the faith to overcome any and every adversity in life. I have the faith that overcomes the world because I am a believer. I believe that Jesus is Lord.

Prayer at 8 pm EST.

Day 24.

Read: Acts 14 (Whole Chapter)

Meditate on: Acts 14:8-11

Prayer point: I have the faith to heal and be healed. I lay hands on the sick and they recover. I have the faith to prosper in all things. I have the faith to receive the FAVOR of God. I have the faith to overcome any and all kinds of adversity. I have the God kind of faith.

Prayer at 8 pm EST.

Day 25.

Read: Hebrews 11 (Whole Chapter)

Meditate on: Hebrews 11:11

Prayer point: I receive the creative ability of God to conceive and deliver the solutions to every need and desire in my life.

Prayer at 8 pm EST.

Day 26.

Read: Hebrews 12 (Whole Chapter)

Meditate on: Hebrews 12:1-2

Prayer point: I am focused on Jesus, the author and finisher of my faith. I am encouraged by the cloud of witnesses. I started well and I will finish well. I am not a quitter. I lay aside every weight and sin. I run the race of faith with endurance to the very end.

Prayer at 8 pm EST.

Day 27.

Read: Proverbs 3 (Whole Chapter)

Meditate on: Proverbs 3:5-8

Prayer point: I am trusting in the Lord with all my heart. I acknowledge Him in all my ways. He is directing my path. The word of God is health and strength to my mind and body.

Prayer at 8 pm EST.

Day 28.

Read: Deuteronomy 28 (Whole Chapter)

Meditate on: Deuteronomy 28:1-2

Prayer point: I am obedient to the commandment of God. I love God and I love others as God loves me. Therefore, the BLESSING of God is upon me and the BLESSING is overtaking me because I obey the commandment of LOVE.

Prayer at 8 pm EST.

Day 29.

Read: Deuteronomy 8 (Whole Chapter)

Meditate on: Deuteronomy 8:18

Prayer point: I have the ability of God to get wealth. I have the ability of God to get health. I have the ability of God to change my situations and circumstances. The covenant of God is manifesting in me.

Prayer at 8 pm EST.

Day 30.

Read: 3 John (Whole Chapter)

Meditate on: 3 John 2-4

Prayer point: My soul is prospering; therefore, I prosper in all things. I prosper in my health, my finances and my relationships. I know the truth and the truth has set me free. I am free from sickness, disease, lack, insufficiency, fear, doubt, and inadequacy. I am free from every devise of Satan. God is with me.

Prayer at 8 pm EST.

Day 31.

Read: 2 Peter 1 (Whole Chapter)

Meditate on: 2 Peter 1:3-4

Prayer point: God in His mercy and grace has given me ALL things that pertain to life and godliness. I have the divine nature of God.

Prayer at 8 pm EST.

Day 32.

Read: Hebrews 10 (Whole Chapter)

Meditate on: Hebrews 10:37-39

Prayer point: I am justified; therefore, I live by faith. Faith is my lifestyle. By faith I receive ALL the promises of God for me. I am not of those who draw back. I believe and I press forward in my belief. I refuse to give up.

Prayer at 8 pm EST.

Day 33.

Read: Exodus 14 (Whole Chapter)

Meditate on: Exodus 14:13-16

Prayer point: The Lord is fighting for me. The enemy that I see today, I shall see no more. I am going forward even in the face of adversity. By the Word of God I remove every adversity. I lift up the Word of God and I destroy every hindrance. I am victorious.

Prayer at 8 pm EST.

Day 34.

Read: 2 Chronicles 20 Whole Chapter)

Meditate on: 2 Chronicles 20:12-18

Prayer point: The Spirit of the Lord is upon me. I am not afraid of the multitude against me because the battle is not mine but the Lord's. In Christ, I am positioned for victory. The Spirit of the Lord is guiding me to victory. Praise God, I am victorious.

Prayer at 8 pm EST.

Day 35.

Read: Joshua 3 (Whole Chapter)

Meditate on: Joshua 3:5-7

Prayer point: I am prepared for the God of wonders to do his wonders in my life and in all that concerns me. The wonders of God are manifesting in me. The Lord has exalted me above all situations and circumstances. As God was with Moses, He is with me. Praise God, I have the victory.

Prayer at 8 pm EST.

Day 39.

Read: John 14 (Whole Chapter)

Meditate on: John 14:12-18

Prayer point: The Holy Spirit dwells in me. I have the supernatural help of the Holy Spirit. Whatever I have asked in the name of Jesus the Christ, I believe I have already received. God is manifesting Himself to me and through me.

Prayer at 8 pm EST.

Day 40.

Read: John 19 (Whole Chapter)

Meditate on: John 19:30

Prayer point: IT IS FINISHED. For my sake, Jesus completed the work of salvation on Calvary. Every work of the enemy is finished in my life. Sickness & disease; lack & insufficiency; fear & anxiety; doubt & unbelief; low self esteem & inadequacy; pain & ache – IT IS FINISHED. Glory be to GOD, I have the VICTORY.

Prayer at 8 pm EST.

Be Blessed.

APPENDIX K

PROJECT CALENDAR

40 days of Total Life Transformation
September 16, 2012 — October 27, 2012

SUN	MON	TUE	WED	THU	FRI	SAT
Sept 16 Sermon on Faith: Faith works.	17 8 - 9 pm Word based Prayer (Tel. Conf.)	18 8 - 9 pm Word based Prayer (Tel. Conf.)	19: 7 - 9 pm Bible Study & Word based Prayer (Live)	20 8 - 9 pm Word based Prayer (Tel. Conf.)	21 8 - 9 pm Word based Prayer (Tel. Conf.)	22 8 - 9 pm Word based Prayer (Tel. Conf.)
23 Sermon on Faith: What is Faith.	24 8 - 9 pm Word based Prayer (Tel. Conf.)	25 8 - 9 pm Word based Prayer (Tel. Conf.)	26: 7 - 9 pm Bible Study & Word based Prayer (Live)	27 8 - 9 pm Word based Prayer (Tel. Conf.)	28 8 - 9 pm Word based Prayer (Tel. Conf.)	29 8 - 9 pm Word based Prayer (Tel. Conf.)
30 Sermon on Faith: Faith that Speaks.	Oct 1 8 - 9 pm Word based Prayer (Tel. Conf.)	2 8 - 9 pm Word based Prayer (Tel. Conf.)	3: 7 - 9 pm Bible Study & Word based Prayer (Live)	4 8 - 9 pm Word based Prayer (Tel. Conf.)	5 10 pm - 4 am Night Vigil & Word based Prayer (Live)	6: 8 - 9 pm Word based Prayer (Tel. Conf.)
7 Sermon on Faith: How to Obtain this Faith.	8 8 - 9 pm Word based Prayer (Tel. Conf.)	9 8 - 9 pm Word based Prayer (Tel. Conf.)	10: 7 - 9 pm Bible Study & Word based Prayer (Live)	11 8 - 9 pm Word based Prayer (Tel. Conf.)	12 8 - 9 pm Word based Prayer (Tel. Conf.)	13 8 - 9 pm Word based Prayer (Tel. Conf.)
14 Sermon on Faith: Foundation of Faith.	15 8 - 9 pm Word based Prayer (Tel. Conf.)	16 8 - 9 pm Word based Prayer (Tel. Conf.)	17: 7 - 9 pm Bible Study & Word based Prayer (Live)	18 8 - 9 pm Word based Prayer (Tel. Conf.)	19: 10 pm - 12 am. Night Vigil & Word based Prayer (Live)	20 8 - 9 pm Word based Prayer (Tel. Conf.)
21 Sermon on Faith: Faith Booster.	22 8 - 9 pm Word based Prayer (Tel. Conf.)	23 8 - 9 pm Word based Prayer (Tel. Conf.)	24: 7 - 9 pm Bible Study & Word based Prayer (Live)	25 8 - 9 pm Word based Prayer (Tel. Conf.)	26: 8 pm - 12 am. Night Vigil & Praise. (Live)	27

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